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Art. I. *An Enquiry into the Extent and Stability of National Resources.* By the Rev. Thomas Chalmers, Kilmany. 8vo. pp. 365. Price 8s. boards. Edinburgh, Oliphant and Brown; Longman and Co. 1808.

AMONG many who take upon themselves the business of prescribing for our country in its present critical state is Mr. Chalmers, who, like some other doctors, begins by exaggerating on all the symptoms of the malady, and then proposes his nostrum as something at once new and infallible. Bonaparte, he tells us, has rendered himself a prodigious military power; he has subdued worlds, as it were, every thing but us; and unspeakable is the danger that he will subdue us too. He proposes the only possible remedy, which we shall soon explain.

Mr. Chalmers seems to be acquainted with the maxim; "desperate diseases require desperate remedies." We shall endeavour to give such a clear account of the work, as will enable the reader to satisfy himself, whether Mr. C. has been duly aware of another observation, which is very often applicable to similar cases, "that the cure is as bad as the disease." The book which Mr. C. has given the world has no lack of words, either in quantity, or quality, (for in common estimation we expect he will be held an eloquent man); but as he has not burthened his reader with a great complication of ideas, his theory may be explained sufficiently in very narrow space.

He divides the members of a civilized society into three great classes. The first class consists of those who are employed in raising subsistence, i. e. food requisite to support life, for the entire community. Besides food, the order of labourers require clothing, lodging, and other accommodations, which in point of value depend, he says, in a great measure, on the acquired habits of that order. The articles of food he denominates *first* necessaries; those other articles of a peasant's consumption he denominates *second* necessaries; and as

the first class, into which he divides the members of a civilized society, are employed in providing the *first* necessaries, so the second class of those members are the persons who are necessarily employed in providing the *second*. The third class of the members of a civilized society comprehends all those individuals who are not included in either of the other two, all the idle, and all the artificers, as well as all the consumers of luxuries.

The labours of the two first classes Mr. Chalmers regards as indispensable to the welfare of the society. The labours of the last class he thinks may be disposed of at will, by the authority of the state; and he therefore denominates this class the *disposable* part of the population. While government cannot, without trenching upon the resources of the country, withdraw any part of the population, or diminish the quantity of industry, which is devoted to the first and second necessaries, the rest of the population may be withdrawn, and disposed of as government pleases. They may be employed as soldiers and sailors in any proportion, or entirely; and all the difference that arises to the state, is only in the quantity of luxuries which individuals are permitted to enjoy. But who can make any comparison between freedom and luxury? Mean are the people who would spare any exertion in favour of the first, for the sake of enjoying a great portion of the latter. Now, says Mr. Chalmers, as our freedom and independence are in the greatest jeopardy from that astonishing conqueror Bonaparte, we cannot too willingly part with our luxuries. Let government, therefore, lay their hands on the population, and employ it in the naval and military service; let them double the enormous martial establishments which we possess, or quadruple them, if need be; let them augment in any proportion the incredible amount of taxes, which we already pay; nothing can be more wise, or patriotic. For what is the effect? nothing, but that we pay away luxuries for security; a cheap and advantageous bargain.

As there is some danger that our readers may suspect us of caricaturing the sentiments of our author, we think it necessary to present them with a specimen of his courtly creed in his own words.

'All that government has to do, is to meet the present emergencies of the country by the extension of our naval and military establishments. This they never can do without an addition to our taxes. *In the name of every thing dear to the country, tax us with an unsparing hand:* It is to avert a greater calamity; and if any grumble, he is not a patriot; he deserves not that an ear should be turned to his remonstrances!' p. 162.

Mr. Chalmers's exhortations are vehement in proportion to

the value of the advice. He again addresses the government in these terms;

'No, this is not the time to hesitate about trifles. Accommodate the distribution of your people to the existing necessity. Be prompt, be vigorous, be unfaultering; for *I swear by the ambition of Bonaparte*, that he will be soon among us at the head of his marauders, if he knows, that instead of meeting the population of the island in warlike and defensive array, he will find them labouring in their workshops, writing in their counting-houses, balancing their ledgers, and persevering in the good old way of their forefathers.'

Would we had the pen of a Longinus to celebrate as we ought this Demosthenian figure! This is indeed a rival to that famed and memorable Οὐ μὰ τοὺς ἐν Μαραθῶνι προκινδυνεύσαντας, &c. Either fear is a potent counsellor with Mr. Chalmers, or he thinks it is a very potent one with his countrymen.

The scruples to part with our luxuries, if by these we can be actuated, he treats in a very lofty stile of contempt. It may be somewhat amusing to contemplate him in this elevation.

'But it may be said, that the country is wedded to its luxuries, and will not abandon them. If this be the case, let every patriot dismiss his anxieties. It is a country not worth the preserving. I thought it possible that such a country might fall because it misconceived its resources, and laboured under the bewildering infatuation of mercantile prejudices. But after it comes to see that there is nothing to oppose the extension of our army; after it comes to see, that not a single interest is affected but their own personal indulgences; after the alternative of luxury or independence has been laid fairly before them, and they still refuse, and hesitate, and delay; let every feeling of regret be extinguished, and let the country hasten as it may to the destiny which awaits it. All that remains for the patriot, is to acknowledge that he has been mistaken, and to resign the delusion of his country's worth and country's independence which once animated him. Let him give up the bitterness of his anxieties, and acquiesce in the fall of his country as a gloomy necessity in the history of human affairs. He cannot controul the elements of human nature, nor resist the omnipotence of that law of which history furnishes so many affecting examples,—that the progress of wealth will often extinguish the patriotism of a country, and that it is in the power of luxury to degenerate and enslave the best of people.

Mr. Chalmers newmodels society with astonishing facility. It occurs to an ordinary contemplator, that, if we should consent to give up our luxuries, that part of the population, who gain their subsistence by providing them, would be thrown out of employment and deprived of bread. Mr. Chalmers, however, prevents this inconvenience, by employing them in the service of government. He enlists them all in the army and navy. That money which was given to the manufacturers, throughout the country, for the commodities which they pro-

duced, let us give, says he, to the government in the shape of taxes; in those new hands, it will lose none of its virtue to maintain population; it will be distributed by government in pay to soldiers and sailors, as before it was distributed by the master manufacturers in wages of labour. All the difference will be, that the soldiers and sailors will work security for us, whereas the manufacturers wrought luxuries. The population will be as effectually maintained; they will only be maintained in a different manner.

It might still be imagined that a country engaged in foreign trade, a great proportion of the population of which may seem to owe its subsistence to foreign customers, must prove an exception to this rule, and could not be maintained by giving into the hands of government the price of the luxuries which the nation consumes, because it is not the nation by whom the commodities they produce are purchased. It has often enough however been explained, that every nation imports commodities equal in value to those which it exports; and those imported commodities it consumes. It in fact therefore consumes all the commodities which it exports, because it consumes all the commodities which these are employed to purchase. It follows, that the exporting nation is the real supporter of the manufacturers of the exported goods. Mr. C. avails himself of this fact, to prove that his doctrine is equally applicable to a country that possesses a foreign trade, as to one that has none.

A country which imports corn, the produce of whose soil does not supply subsistence to the whole of the population, is a case which he thinks it next incumbent upon him to reconcile with his theory. He tells us, that not more than one thirtieth of the population of Great Britain is dependent upon the importation of agricultural produce. This part he labours to show is of very inferior value, not only to the mightier mass of the population, but to any other equal part. It may, therefore, in his opinion, be sacrificed without any particular regret. By the loss of trade, he says, "this redundant population would, in the course of a few years, be swept from the face of the country; and the whole loss ultimately sustained, would be the very small portion of their income, that they yielded to the public revenue. This," says he, "is the whole amount of the mischief, and for this are we to give up the country in despair?"

The profit of the capitalist is another particular, which requires not a little labour to shape and order it to his satisfaction. It naturally appears, that this is a resource to the country. It belongs to Mr. C. to show, that as far as it interferes with his theory it is no resource at all. From what source is

the profit of the capitalist derived? It is derived from the consumer of the commodity which his capital is employed in providing. But if this consumer buy not the commodity, and give the whole of what he would have paid for it to government, while government pays away that part of the value to common soldiers, which would have been given as wages to workmen, it will give the remainder which accrued as profit to the capitalist, either to him or some one else in his place, as an officer. Thus the same quantity of profit or income will still be enjoyed by the country at large.

Having proceeded thus far in the account of this author's doctrine, and having the outline of his theory, as well as the grand particulars of its application, before us, we will pause a little to offer some reflections on what we have already contemplated.

Mr. Chalmers is an author, probably young in years, but certainly young in this kind of speculation: who can trace out the relations of a particular idea with considerable ingenuity, but who has very imperfectly contemplated the combined operation of those manifold causes on which the good of society depends. A community of human beings is not, as the theory of Mr. Chalmers supposes, a machine governed by physical laws, as if it were composed of pieces of iron and wood, which may be managed at pleasure, and made to work as suits the will and purpose of the owner. Human beings must be governed by motives, and these must arise from the views which they entertain of their own good. Now it is much to be suspected, that a nation will never think it for its good to toil hard, and give up four parts in five of its earnings, reserving to itself nothing but the bare necessaries of life, that government may maintain immense fleets and armies. But this, says Mr. Chalmers, is the only means by which you can prevent a foreign government from obtaining the dominion over you. Unfortunately, however, for Mr. Chalmers, scarcely any government can work us greater evil than this, to make us toil hard, and permit us to enjoy nothing but the bare necessaries of life. This is the very condition of a West India slave.

It is a truth which deserves a more general and attentive regard than hitherto it has obtained, that one government differs from another, the worst in short differs from the best, in this, chiefly, that in the one the fruit of his industry is secured to the earner, in the other it is not secured. Liberty and slavery Mr. Chalmers seems little to understand. They respect two particulars in the condition of man, his person and his property. But the fact is, that in the worst governments mere personal security is in a much less degree infringed than is generally supposed. Small is the number of individuals that feel on

their persons the cruel hand of a despotic government. Such a government, it is true, not being restricted by equal laws, fairly enforced, has the power of infringing on the person of the subject; but in point of fact it does not exert this power, to any considerable extent. If the subject is not secured from personal injury, he is nevertheless exempt from it. The great mass of a people live and die, and their bodies are carried to the grave, untouched by the most tyrannical rulers. A few hundreds of senators trembled at the savage caprices of Nero, but the millions who filled the immense extent of the Roman empire, ate, drank, and slept in security. Of the present governments of Europe, personal safety is almost as complete under one as under another: under the tyrannical there is, in fact, nearly as little chance that an individual, who quietly and innocently pursues his affairs, shall be either imprisoned or slain by the government, as there is under the free. There are doubtless some privileges in which the subject of one has an advantage, as for instance, in the toleration of religious dissent. More liberty in printing complaints of the government also may be allowed under one than under another; but this privilege can only be exercised by so small a portion of the community, that it can never in its *direct* operation, as a personal privilege, be very sensibly felt. But the difference between governments in regard to security of property is of the greatest magnitude. In the case of the arbitrary government, taxes, or contributions, are levied entirely at the pleasure of the governor; and with the exception of a few great men, whose power and combination may suffice to protect them, every thing is taken from the great mass of the people which they can possibly spare,—every thing, in short, but the bare necessaries of life.

When Mr. Chalmers has duly considered this important circumstance, let him then draw the conclusion respecting his own system, which obviously follows. Whenever any government, however constituted, comes to take from the subjects at large every thing but the bare necessaries of life, it equals in its effects, with some abatement, the worst government which can be set up. This abatement, too, will appear exceedingly minute, when it is remembered, that a government which is in a condition to take the property of the subject, arbitrarily, is also in a condition to take his life.

Our author has not sufficient maturity of reflection to calculate right even upon his own principles. He seems to think that all that part of the population at present occupied in the preparation of luxuries, might be placed at the disposal of government, and employed in the business of arms. He does not consider, that if they were not employed in the

preparation of luxuries, a great proportion of them must still be employed in the service of the consumers of luxuries. A great proportion of luxuries are substitutes for second necessaries. The fine coat of a gentleman is a luxury; but were he a common soldier he must still have a coat: a considerable part of the population, therefore, who are now employed in clothing him, must continue to be so employed. His house and furniture are luxuries, and so is his food; but he must have house, furniture, and food, were he a peasant: and Mr. Chalmers seems not to have duly considered what is the real difference between the consumption of the great man, and the consumption of the little. There is a fine passage in Smith's "Theory of Moral Sentiments," which might have suggested to him an idea of it. "It is to no purpose," says that discerning writer, "that the proud and unfeeling landlord views his extensive fields, and, without a thought for the wants of his brethren, in imagination consumes himself the whole harvest that grows upon them. The homely and vulgar proverb, that the eye is larger than the belly, never was more fully verified than with regard to him. The capacity of his stomach bears no proportion to the immensity of his desires, and will receive no more than that of the meanest peasant. The produce of the soil maintains at all times that number of inhabitants which it is capable of maintaining. The rich only select from the heap what is most precious and agreeable. They consume little more than the poor." Were all their luxuries, therefore, to be taken from those who are rich enough to obtain them, so great a proportion of those who were employed in the manufacture of these luxuries, must now be employed in the preparation of the necessaries which must come in lieu of them, that a much smaller proportion of the population will be set loose, than Mr. Chalmers, who never seems to have adverted to this material circumstance, is at all aware.

But Mr. Chalmers, inflamed with the imagination of being a great discoverer, is hurried along with a rapidity which permits him not to observe a single object either on his right hand or his left. Without adducing any more of the numerous subordinate, though conclusive arguments, which his theory supplies against itself, we shall now endeavour to present that important view of human society, by the consideration of which its absurdity, we think, is at once completely substantiated.

It is not a little remarkable, that a man should write a book for the rectification of human affairs, plausible enough, and not devoid of a certain kind of knowledge and ingenuity, yet should never, in the whole course of it, reflect upon the great

spring of human movement and action; should propose a scheme of political arrangement, in express contradiction and opposition to it. Who knows not that the grand principle of all industry and improvement among mankind, is the desire and hope of bettering their condition? Deprive men of this stimulus, and you spread universal indolence and wretchedness. If the most obvious dictates of human nature fail to persuade us of this fact, we may consult the experience of all ages and nations. Whenever men have been reduced to the remediless necessity of toiling solely for the necessaries of life, few more necessaries have ever been raised than sufficed to preserve the raisers in existence. Wherever a government has laid its merciless hand on all the produce of industry, except what was barely sufficient to maintain the industrious, there, uniformly, has the government experienced, in a short time, that little remained which it could touch. Contemplate every despotic and rapacious government on earth; contemplate Turkey. Is it there that the means of maintaining a vast army and navy are most completely found? There, however, very little luxury exists, which can be retrenched. There few individuals have more than a very scanty supply of necessaries. In Austria and Russia the case is better by several degrees. But there too the proportion of the population who are permitted to retain any thing beyond the mere necessaries of life, is exceedingly small. The poverty and weakness of those countries, their incapacity to maintain large fleets and armies, is exactly proportional. France is the best governed country on the continent of Europe. There, both at present, and for centuries past, vicious and defective as its government is and has always been, a greater share of the produce of their industry has been left with the people, than in any other continental kingdom; a much larger proportion of the population were raised above the mere necessaries of life; a much greater proportion of the population were and are enabled to indulge the hope of bettering their condition; and we see the consequence. But nothing can be more absurd than the ideas vulgarly entertained in this country, of the unbounded power of France to maintain fleets and armies. Including our army and navy, we have a greater number of men in the pay of government at this moment than France has, though her population is more than twice as great as ours. It is our jealousy and fear that has always made us ascribe the victories of France to immensity of numbers. It is a fact of which few are aware, that our warlike establishment costs us more than twice what France is enabled to expend upon hers. The financial accounts of France for the year 1804 are the last to which we are enabled to refer.

The net receipt of the exchequer for that year was estimated to produce rather less than *l.* 22,000,000. Now if we suppose the expense of the civil government, including that of the emperor and his court, to be only two millions, which is not more than our own, we have only *l.* 20, 000, 000, for the support of the naval and military establishment of France. Compare this with Great Britain; the estimate of the supplies for the present year, exclusive of the civil list and the charge on account of the national debt, amounts to the sum of *l.* 42, 939, 604! Such is the incredible difference in the power of maintaining fleets and armies in a country whose inhabitants are permitted to enjoy as much as possible beyond mere necessaries, and the country where they have been so deprived of the fruits of their industry as to have been in a great measure confined to what barely suffices to support a physical existence.

No declamation is more idle and unmeaning than that against "luxuries," in the philosophical sense of the term. It is not the liberal supply of the accommodations of life that is in any case an evil; but only that unequal division, by which, while one part of the community is entirely deprived of them, another is provided with such an undue proportion, as to be tempted to all the freaks and vices of excess, and to obtain such an influence and dominion over the indigent part of their brethren as corrupts the heart and banishes virtue, forming slaves of the one, and tyrants of the other. The desire of these accommodations is a principle in the nature of man, admirably suited to stimulate his efforts and improve his condition. The acute author whom we have already quoted, says, that "if it be an illusion by which we are thus animated, it is well that nature imposes upon us in this manner. It is this deception which rouses and keeps in continual motion the industry of mankind. It is this which first prompted them to cultivate the ground, to build houses, to found cities and commonwealths, and in to invent and improve all the sciences and arts, which ennoble and embellish human life; which have entirely changed the whole face of the globe, have turned the rude forests of nature into agreeable and fertile plains, and made the trackless and barren ocean a new fund of subsistence, and the great high road of communication to the different nations of the earth. The earth by these labours of mankind has been obliged to redouble her natural fertility, and to maintain a greater multitude of inhabitants."

How inexpressibly ridiculous, then, is the proposal for a plan of government, which entirely subverts this great principle of human action! But as Mr. Chalmers seems too much in

love with his own discoveries, to be a man whom it is easy to convince, we will not remain satisfied with these important and conclusive statements. We will examine the particulars of the very case which he himself puts, and show him to what deplorable consequences it would inevitably lead.

Let us suppose, in the present state of industry in Great Britain, that as great a proportion of the population as he pleases might be withdrawn for the service of government, and, that as small a proportion as he pleases would suffice to provide necessaries for the whole. Let us suppose this division made, and all that part of the population, not absolutely necessary for providing necessaries, employed as sailors and soldiers. Our author tells us that the country would suffer no other misfortune, than that individuals would be deprived of all their luxuries. Alas, Mr. Chalmers, you see a very little way into the interior of human society! Let us suppose that at an average, according to the present rate of industry, every man reserved for the supply of necessaries would provide three times the quantity requisite for his own consumption; in other words, that two thirds of the population might be employed as soldiers and sailors. Can Mr. Chalmers imagine that any man who beholds the whole of his earnings regularly taken from him, except what is absolutely necessary to preserve him in existence, would toil with pain and anxiety, early and late, to render these earnings as great as possible? Would not by far the greater part of mankind, as soon as they had earned the necessary supply which must be left with themselves, grudge every effort they must afterwards make, labour with reluctance, with sloth, with subterfuge, and diminish prodigiously the amount of their produce? It is the hope of enjoying the fruits of their industry, of obtaining gratifications beyond the mere necessaries of life, of saving part of the produce of their earnings to exalt them among one another, that is the universal stimulus of mankind to exertion. Were this powerful principle of sloth introduced, how quickly would it degrade and disfigure a nation, how rapidly would our population decline, how squalid the appearance our country would assume, how futile the efforts it would be able to make!

Let us weigh the evidence which individual instances afford; and begin with one of the least complicated cases which such a state of society presents. The taylor, it is assumed, can make clothes sufficient to purchase necessaries for himself and two others. But if the whole is taken from him save that alone which is requisite to purchase necessaries for himself, are there any means by which he can be induced to make so many clothes? Will he not slacken his endeavours, as soon as he has accomplished that portion which alone is left to him-

self? If his earnings fall not down entirely to that lowest degree which measures his own necessities, they will infallibly sink very near it. The circumstances of all other artificers are so nearly similar, that the argument can easily be applied. But even the agriculturists themselves are in exactly the same situation. The very servants of the farmer, though generally paid by their time rather than their work, have yet a motive to industry by the superior wages which are always given to a good above a bad servant. If all are reduced to equality by receiving nothing above the mere necessaries of life, all motive to industry is cut off. The influence upon the farmer himself is, if possible, still more pernicious in its effects. All men know what a careful, anxious, and laborious life is that of the husbandman. If the whole produce of so much industry, anxiety, and care, is carried off from him, and nothing left but the bare necessaries of life, will he not consider, "for what good all this toil, and trouble of mind? It only increases the sum which is taken from me. Let me indulge in a little ease." Presently the produce of the farm diminishes, and even the stock by which it was cultivated and improved gradually disappears. Why should the farmer be very anxious about it? He is reduced to the necessaries of life as well as his servant, and when he must part with his farm, is in no worse condition than before. The rent can no longer be paid to the landlord. But what motive has the landlord to exert himself that his rents should not fail? By the supposition, he too is reduced to the necessaries of life, and whether the rents of the estates which he nominally owns are great or small, is a matter of indifference to him. The sum which he is allowed to retain is neither greater or less. He takes therefore from his tenants what they say they are able to give, and allows the produce to decline as it pleases. It thus abundantly appears, that a scheme of government, formed on the principle of reducing the population to the bare necessaries of life, is a scheme to destroy completely all industry and produce, and to introduce a state of entire poverty and barbarism. Strange it is that an author, composing a book on government, should be capable of over-looking all this. It is the same thing as if a man should erect, for some great manufactory, an immense and elaborate pile of machinery, and lo! when the whole is completed, should perceive that he has so contrived it, that neither wind nor water, nor any other effectual agent, can be employed to keep it in motion. This is the nature of the remedy which Mr. Chalmers recommends to us, against the terror inspired by the power of Bonaparte. These are the advantages we are to reap by increasing our naval and military establishments, by giving up our earnings as taxes into the hands

of government till we ourselves retain nothing but the necessaries of life. No country in Christendom is thus wretchedly oppressed. The motive to exertion in a free state is *hope*; under Mr. C.'s system it is *fear*, which could never be kept in exercise beyond the supply of individual necessaries but by an universal coercion, or in other words the establishment of slavery.

It is no wonder that a man, who overlooks the grand spring of human action and improvement, in the hurry of giving his advice on national affairs, should overlook another circumstance, on which, in the estimation of the generous and liberal-minded, all the blessings of society depend. We mean *liberty*. Mr. Chalmers talks in praise of liberty, and we are persuaded with sincerity. We see no reason to believe that he is one of those, who would gladly see their countrymen in the chain, provided they might be in the number of the slave drivers. It is from pure want of reflection that he recommends a plan of government which is utterly subversive of liberty.

Let us put the question, what is the cause by which a government originally free is naturally, and too certainly and commonly, converted into a despotism? The answer is abundantly plain; we believe that Mr. Chalmers himself will not dispute it. A free government is naturally and easily converted into a despotism, by assuming gradually a greater command over the resources of the country, over the annual produce of its lands and labour. It thus proceeds, by degrees, augmenting that proportion of the population, who are dependent on government, and find their interest in obeying its impulse. When it has reached that point, at which the number of the people decidedly under the controul of government is greater than any number that can be easily combined by any other interest or influence in the country to act against it, it is then absolute; then no effectual obstruction stands in the way of its operations. It requires only time for brutalizing the minds of the people, to reduce the country to the dead silence and tranquillity of a lethargic despotism.

It now remains for us to contemplate the advice of Mr. Chalmers. He fearlessly, or rather desperately and frantically, urges us to throw at once into the hands of government two thirds of the whole produce of the nation, and the command of two thirds of the whole population. Does Mr. Chalmers imagine that after such a surrender, in any country, a single spark of liberty would be found, unless recovered by a revolution? Were such a power once lodged in any government, where then would remain the ability to withdraw it? Where, on the other hand, is the instance of a government ever intrusted with absolute power, that voluntarily laid it down again? What would this be, but to escape from one despotism to fall under another?

After this criticism on the general outline of Mr. Chalmers's system, we think it unnecessary to dwell minutely on the subordinate and auxiliary tenets; on his notion of the frivolous and ideal advantages arising from commerce; on his curious opinions about capital, and his no less curious doctrine about wealth. All old definitions of wealth, he tells us, are mere nonsense. He gives us a new definition, which henceforth must supersede them all. The wealth of a country, he says, consists, in its disposable population; in which case Ireland in our estimation is one of the most wealthy countries in the world; so is Tartary; but China is one of the poorest.

There is one other topic, however, which deserves a serious attention, on account of the fatal consequences to which it leads. We mean *taxation;* on which the rash opinions of this and other paradoxical authors, falling in with the strong natural propensity of the chief imposers of taxes, are in danger of increasing the momentous evils to which society is at all times too much exposed from this very quarter. To bid governments heap taxes upon taxes, is truly, in the language of a significant proverb, *ruentem impellere.*

In Mr. C.'s doctrine, that the country cannot be too heavily taxed, it is implied, that the taxes under which we already labour bear no comparison to the load which we may and ought to sustain. He adds a separate chapter on the subject, the purpose of which is to prove, that taxes can never fall upon the labouring classes; that however the burthens of the state be increased, however taxes be nominally imposed upon the labouring members of the community, they in fact always go free. His reason is this.

'The wages of labour must be sufficient to procure the labourer all those accommodations which make up the general standard of enjoyment among the peasantry. This gives rise to a general standard of wages, and it is not in the power of employers to degrade the wages of a labourer below this general standard. There is a *sine qua non*, which every labourer must have, and which if you refuse, will infallibly have the effect of reducing the number of labourers. In addition to maintenance for himself, he must have maintenance for a family, else it is not in his power to keep up the numbers of the country.'

The author has thus had recourse to certain important doctrines of Adam Smith, which, however, by misunderstanding, he has perverted to the support of opinions, which they flatly contradict. But few words are needful to show the absurdity of his reasoning. The present circumstances of the country, and the present habits of the people, have established a certain rate of wages of labour. Let us suppose that a tax is imposed upon the labourers. This, says Mr. Chalmers, cannot affect the labourer, because his wages must rise to the former

standard. But in this Mr. Chalmers is entirely mistaken, and the reason he advances is insufficient evidence. If the labourers are not enabled, he says, to live in this accustomed state, they will abstain from marriage, and the supply of labourers will diminish. But, by Mr. Chalmers's own allowance, this is a remedy which cannot operate, for half an age, for that lapse of time during which the offspring of the marriages now prevented might have grown up to fill the ranks of labour. During eighteen or twenty years, therefore, taxes may reduce the condition of the poor to that state of misery, which is not only inconsistent with the maintenance of families, but which is barely adequate to preserve the life of the labourers now in existence.

Nor is it only by the taxes which immediately fall upon the labourer, or upon the articles which he consumes, that his condition is affected. It is injured by every thing which injures the general condition of the country, or retards its prosperity. Whatever has a tendency to interrupt the accumulation of capital, the fund from which labour is paid, lessens the demand for labour, by consequence reduces the wages of labour, and depresses the condition of the peasant. Hence very few taxes indeed can be levied, which will not affect the labouring classes. It is they, on the other hand, who both first and most severely feel the adversity of the country. Of this England, at the present moment, exhibits a memorable example. The middling classes now suffer severely from the pressure of the times; but the lower orders have been suffering long. The poor's rate, since the beginning of the taxing period in 1793, has risen from *l.* 2,004,238 a year to *l.* 4,267,965, that is, it has more than doubled, and the number of paupers has increased in a similar proportion. A pamphlet published by the present Treasurer of the Navy, Mr. Rose, shortly after the printing of the returns respecting the state of the poor, under the orders of the House of Commons, remarked it as the result his experience and inquiries, that the condition of the lower orders had become sensibly more wretched and destitute during the war. Another author of great research and deserved celebrity, Mr. Colquhoun, author of the important work on the Police of the Metropolis, in his recent publication on the education of the labouring people says; "When it is considered that the price of almost all articles of the first necessity has nearly doubled within the last sixteen years, and that the wages of the bulk of the day labourers, in most parts, *have not kept place* with the rapid and unexampled decrease in the value of money, it is clear to demonstration that that useful class of the community, called the labouring people, can scarce under such circumstances find the means, in many instances, *of sup-*

plying even food and cloathing for the children; much less are they able to pay school wages, especially where the families are large." We shall only state further on this subject the following decisive fact. In 1807, the society of ship owners in Britain laid some papers before Parliament, which were afterwards printed, and in which they stated it as the result of ascertained facts, that wages, since 1780, had increased 39*l* 7*s* 1*d* per cent, but that the price of provisions had increased in the same time 84*l* 8*s* 2*d* per cent. It is therefore proved by the most striking facts, that the doctrine of Mr. Chalmers is false, and that the circumstances of the poor are so far from being incapable of suffering from excessive taxation, that they have suffered severely in this country, during the last fifteen years.

We must however cease to pursue the errors of this writer any farther. The tendency of his book, much as we respect his intentions, appears to us dangerous. It may be of fatal consequence to the public mind, to represent such a state of things to be necessary in order to avert foreign conquest, as is but little if at all preferable to the permanent state of things, which such conquest would introduce. In proportion as the toils and sacrifices necessary to resist effectually are exaggerated, and never were they so absurdly exaggerated as by Mr. C. precisely in that proportion are the inducements to resist diminished. In proportion to the horror which every enlightened patriot must feel at the thought of invasion and subjection to a foreign power, should be his anxiety to prevent the distresses of the country becoming so great as to dispose any portion of the people, in any degree, to welcome the experiment.

Mr. Chalmers's style is flowing and showy. He is warm and declamatory, but excessively diffuse. Instead of regularly pursuing the course of his argument, he sets himself to galloping and frisking round every particular idea of it, till he becomes quite giddy, and wears out the patience of his reader. His command of language is probably a fatal snare to him; for as he seems to be at no loss for words, he is led to mistake fluency of expression for fertility of thought.

Art. II. *The Life of the Apostle Paul*, as related in Scripture, but in which his Epistles are inserted in that Part of the History to which they are supposed respectively to belong; with select Notes, critical Explanations, &c. relating to Persons and Places, and a Map of the Countries in which the Apostle travelled. By Joseph Gurney Bevan. 8vo. pp. x. 428. Price 4s. 6d. boards, W. Phillips, 1807.

THE public had some reason to complain, a few years ago, of the difficulty or impracticability of ascertaining the

prevailing sentiments of the Friends on religious doctrine. This singular people had for a long period maintained almost the same deep silence among their countrymen at large, which is sometimes observed in their places of worship. No volume, since the time of Barclay, had issued from the press, from which any one could satisfactorily discover whether their religious opinions were the same as at the first formation of the society; or whether the charges, so frequently advanced against them, of ignorance, and a wide departure from the scriptural faith, were true or false. If satisfaction on these points could be obtained by personal intimacy with them, the advantage must have been confined to few; both on account of their external manners, which appear to a common spectator to be formed in defiance of the rules of social intercourse, and calculated to repel a near approach, and chiefly in consequence of the habitual and even proverbial closeness and reserve which they maintain, in their communications with men of other denominations. The appeal to Barclay's Apology, as a test and standard of their creed, was certainly not a convincing one, in the estimation of those who have daily experience of the religious disputes which arise among persons who have formally subscribed to the same articles of belief; nor is it possible to overlook the inherent changeableness of the human mind, as well in opinion as feeling; or to forget that the ravages of time and vicissitude are not more remarkable on the outward form, than in the revolutions which are effected in the character. The fabric of sentiment in an individual, and much more in a large body of men, however carefully insulated by its founders, is liable to be overthrown by violent accidents; and still more probably will yield at length, and moulder away, under the wearing hand of time.

The "Defence of the Christian doctrine of the Friends," published by Mr. John Bevan, (see E. R. ii, 524) was therefore opportune and acceptable; as it tended both to disperse the darkness which hung over the creed of this society, and to remove unfavourable opinions respecting them, which existing circumstances seemed in some measure to justify. If Mr. Clarkson's Portraiture, which soon succeeded, was not so explanatory as could be wished, on some points of doctrine; it threw much light on their manners, and conveyed such a favourable impression of their character, as will probably lessen the wide distance which has heretofore subsisted between the Quakers and some other religious denominations.

Mr. Bevan has now given the world another opportunity of gaining information concerning the society to which he belongs, by publishing the present work. This, indeed, is only a collateral advantage; the publication comprizes other

direct excellences which intitle it to warm commendation, and render it highly deserving of attention.

The plan of the author is to exhibit a life of St. Paul, by extracting and arranging, in chronological order, those passages in the Acts and the Epistles which relate to that eminent Apostle; and to introduce his Epistles at those periods of his life when they are thought to have been written. He has also added notes on the text; some from his own pen, others from various commentators; and has prefixed to the work a well executed map of the countries through which the Apostle travelled. The following extract from the preface will show the design of the Author; and explain in some measure the manner in which he has accomplished it. We must first, however, apprize our readers, that, although we are often right in taking authors at their word, when they speak humbly of their own performances; we think, in the present instance, that the professions of the Preface do not convey an adequate idea of the merit of the publication.

'A few things seem proper to be suggested to the reader, as a preface to the following little work, on various accounts; and on no one more than this, that he may not be disappointed in his expectation. It does not profess to be a complete commentary, even on that portion of scripture which it comprehends, and over which it is hoped it may throw some light; but it will probably, at least, impart to some readers a portion of the entertainment which the compiler has found in the selection and arrangement; and possibly, to not a few, some information, and, what would still be better, some instruction. To the learned indeed, not much information may be given; but such are desired to bear in mind, that it is principally for those who do not assume that title, that the compilation is made. It may, however, be of some assistance to the tyro, even in learning, and may induce him to let those writers, whom an author of the last century calls The Sacred Classics, have their due share in his attention.

On the manner of the execution of my design, I neither ought nor need to say much. I would however hint at one or two particulars. In copying the annotations of others, I have generally done it literally. But I have sometimes abridged them; and here and there I have changed an expression, in order to avoid a too frequent recurrence of the Sacred Name: believing that where it is often and familiarly used, there is a danger of taking it into the mouth without reverence: I do not know that those, who may incline to compare my quotations with the originals, will find many deviations which may not be referred to one of these causes.

As to the nameless notes, I wish they may bear the scrutiny of those who are better biblical critics than myself. The few Greek words may generally be omitted by the English reader, without perceiving any chasm in the connexion or the sense.' pp. pref. pp. 3, 4.

The utility of the plan cannot for a moment be questioned. It is the same that has been adopted with great success by Professor White, in his chronological arrangement of the Evangelical Histories, called the Diatessaron. An account of St.

Paul, taken from the inspired writings, comprehends a large part of the Acts of the Apostles, and almost the whole of the Epistles; and as the arrangement aids the memory in retaining this portion of the momentous records of the Christian dispensation, so the insertion of the Epistles at those points of the History to which they belong, awakens a more lively interest, and tends to leave a deeper impression, as well as frequently to convey a more correct notion of the Apostle's meaning. The plan shows also the close connexion between the Acts of the Apostles and the Epistles; and facilitates the discovery of those minute coincidences and allusions in the different portions of Scripture, which are a striking evidence of its truth. And by keeping the attention fixed on this eminent servant of Christ, from the time of his conversion to his death; by following him from place to place, observing the unbroken series of his exertions and labours, the dangers to which he was constantly exposed, and the sufferings which he endured, we attain a better knowledge of his unwearied activity, his ardent zeal, his undaunted boldness, his concern for the success of the Gospel and the salvation of men, and the other divine virtues of his character.

In his chronological arrangement, our Author generally agrees, though not invariably, with former Commentators. He considers the visit to Jerusalem, in which St. Paul was introduced by Barnabas to the disciples who recollected his former persecutions and feared his society, as the second after his return from Damascus and Arabia; and subsequent to that which brought him to the acquaintance of Peter and James. These events are in general supposed to have happened during the same visit; and nothing appears to us requisite in order to harmonize the accounts given of it in Acts ix. and Gal. i. but the admission that Peter and James were the only apostles to whom Barnabas introduced Paul. It is possible, that there were no other apostles then at Jerusalem; as the rest might be occupied in visiting the various churches of Palestine, and in planting others more eastward; where, according to the Syriac traditions collected by Asseman, the Gospel was earlier and more extensively diffused, than in Europe. We likewise differ from our author, in his supposition that Paul's journey to Jerusalem, related in Gal. ii. was the same with that which is mentioned Acts xi. and xii. That it was, on the contrary, that which is described Acts xv. appears to us from every circumstance related; especially the specified object of the visit, the distance of time (whether reckoned from the former visit, or from Paul's conversion), and the presence of Titus on the occasion, which must have been after the first mission to the Gentiles. There are some variations in the respective places of the Epistles, which we

shall not stay to point out. We may here observe, however, that it is no disparagement to the divine writings, that they are not disposed according to the order of time, like the annals of modern History. The grand objects of the New Testament are to convince men that Christ was the promised Messiah, by recording his miracles, and his assumption of that office; and to enlighten their minds and purify their characters, by promulgating his doctrines and precepts. Now, if we know that Jesus raised Lazarus to life, we must equally own his divine power, whether the miracle was performed in the first, second, or third year of his ministry. And if he tells us to love our enemies, we are equally bound to the performance of this duty, whether we know or not the day and hour when, the place where, and the persons to whom the precept was delivered. At the same time, we heartily approve of the application of learning and talent to the sacred writings, either in investigating the priority or subsequency of events, in explaining the local and temporary customs to which the writers sometimes allude, or illustrating the propriety, elegance, and force, of the expressions in which their thoughts are communicated. But although these particulars are not essential parts of divine knowledge, and are commonly beyond the reach of the understanding of the poor and uneducated, they furnish a very rational, useful, and entertaining employment for well informed minds, fond of dwelling upon the volume which instructs them in every thing connected with their dearest interests. If a poet, whose compositions are capable only of affording amusement, is followed by a retinue of Biographers and Commentators, who vie with each other in anxiety to put their countrymen in full possession of every circumstance relating to the character and writings of their lamented bard; descending even to the fashion of his dress, the turn of his countenance, and the æras at which his pieces were respectively ushered into the world; how much attention is due to the lives and writings of those who were employed as instruments for accomplishing the grandest and most interesting design which can come under the contemplation of men, no less than the redemption of a lost race from eternal ruin; whose characters and conduct were altogether a phenomenon in the moral world, not to be accounted for but through the immediate interference of omnipotent agency; and whose records, exclusively, convey to us, instructions respecting the Divine Being, our own immortal spirits, the means of our salvation, a future judgement, and our eternal destiny!

If the charge against the Quakers be true, that they are singularly ignorant as a sect of Theologians, Mr. B. is an honourable exception. He inculcates by precept, as well as

example, the necessity of study, in order to enter into the full beauty and import of the Scripture.

'There is one circumstance, useful to be kept in view, if we desire to enter into the historical parts of the New Testament with the same spirit, with which we can read and comprehend the histories of modern events. This circumstance is the political state of the countries which were the scenes of the recorded transactions. It should then be known, or adverted to, that scarcely a country mentioned in the following narrative, was not, at the time of Paul, subject to the Roman power, and governed either by deputies sent from Rome, or by native or other princes, who held their respective thrones at the will of the Roman emperor. The Herods and Agrippa were of the latter kind, if not Aretas the Arabian. The dominion of Rome being thus absolute and extensive, it is no wonder that the privilege of being a Roman citizen, or as we should say, free of Rome, should be so useful to Paul as we find it was. This privilege of citizenship, at first confined no doubt to the inhabitants of the city, had been gradually extended to those of other towns and countries: generally as a reward for some service done to the Roman state.

'But though Rome was thus the mistress of the most civilized part of the world; she had not in overturning the former governments, overturned or effaced their language. The Greeks, before the Romans, had overrun many of the same regions by force of arms. In many they had planted colonies. Instances of this latter mode of disseminating their customs and language are frequent in history; and Alexander, usually stiled the Great, is a notable example of a successful invader. His vast empire however did not survive its short lived master; but, though it was divided, and the parts variously shifted from one chieftain to another, it was still divided among Greeks, and their admirable language gained ground in the regions and kingdoms of the East. When Rome in turn, assumed the dominion of those countries, she admired the arts and the learning of the people whom she had subjected; the language was become a general one, not in Greece alone, but in Asia minor, in Syria, and even in Egypt; and the great men of Rome were obliged to study it, not only as an accomplishment, but to render themselves the more qualified to hold the foreign governments, after which so many of them aspired. And it is more than merely probable, that this general diffusion of the Greek tongue contributed, in a little, as a means, to facilitate the labours of our apostle and the spread of the gospel.

'Nor did conquered Greece dictate to her conquerors in language only, she was also their instructress in religion: if that name may be applied to almost childish superstition, and "abominable idolatry." It was indeed the practice of the Romans to enrol, in their long catalogue of gods, those of the conquered nations; but with those of Greece they had long been familiar, and seem to have been particularly enamoured. Even in this dismal state of Roman religion, there was not yet found that which completes the evil of bigotry and superstition; and exhibits human pride, whatever may be the creed of the country, in its most malignant aspect. The Roman emperors had not yet, like Nebuchadnezzar and Antiochus Epiphanes,—had not yet begun to persecute men for their religion. This, I mention as another means, which tended to pre-

obstructions to the religion of Christ, and allowed it time to take root and to be firmly established. In both cases the superintending care of its divine Author must be referred to as the cause.' pp. v.—viii.

Mr. B.'s notes display great variety of reading and information, and an acquaintance with the languages in which the Scriptures were originally written. His proposed emendations of the text in our translation, are for the most part judicious. He is free from the offensive faults sometimes observable in those who usurp the critic's chair, and take unwarrantable liberties in mutilating our incomparable version of the Scripture. We have sometimes seen in them a fantastic desire of alteration without any just cause, a prurient propensity to accommodate the text to peculiar tenets, a choice of words and phraseology exceedingly inferior to those already employed, a deplorable ignorance of the principles of language, and a very superficial acquaintance with the Hebrew and Greek tongues. With these faults, however, Mr. B. is not chargeable. He seldom blames the common translation, unless it be really defective. The new terms and phrases which he offers in the place of those which are now obsolete, or were formerly ill-chosen, are suitable, and well adapted to give English readers of every description a better notion of the sense. We are bound, however, to except his remarks on the force of the conjunction ινα, which in several places he considers to be expressive of the event instead of the final cause. One instance of this error occurs in a note on 1 Cor. i. 15, "Lest any should say that I had baptised in mine own name," ινα μη τις ειπη, which Mr. B. would render "so that no man can say." The high authority of Chrysostom and Newcome, which he adduces in support of his proposed version of this Greek particle, cannot prevail upon us to acquiesce in it. In the spirit of that caution and reserve for which the Society of Friends are remarkable, he commonly passes over in silence such passages as have been the subject of great controversy. Still he is not so reserved, but that he occasionally discloses his views of some important doctrines of the gospel, although they have been perverted to the purposes of party rage or to secular designs. As we have reason to suppose the author speaks the sentiments of the body of the Friends at large, our readers may not be displeased with a few citations in which his opinions are discovered.

He shows his belief in the divinity of Christ in a note on 1 Cor. x. 9. "Neither let us tempt Christ as some of them also tempted."

'This (he observes) refers to Numbers xxi. 5. where it is said, "And the people spake against God, and against Moses—and the Lord sent fiery serpents among them," &c.—Read the whole passage. This harmonizes with ver. 4; and it appears from both, that Paul esteemed Christ

to have been the guide of the Israelites in the wilderness. I acknowledge this is rather a doctrinal note; but not having before seen this text brought forward, I could scarcely resist the inclination to deviate a little from my general plan. The reader is not likely to meet with many such remarks, in this selection.' p. 120.

His belief in the atonement is seen in a remark on Romans v. 11. "By whom we have now received the atonement."

'The same Greek word, καταλλαγὴ, which in all the other places where it occurs in the N. T. is translated *reconciliation* or *reconciling;* and why it should not, here, it is difficult to say. It might probably have prevented some error, and saved much contention. The other places are chap. xi. 15. "The reconciling of the world," and 2 Cor. v. 18, 19. "Ministry of reconciliation"—"word of reconciliation." So also, is the corresponding verb, καταλλάσσω, twice in the preceding verse of this chapter, at 1 Cor. vii. 11. and at 2 Cor. v. 18, 19, 20. I find Macknight agrees with this; and further remarks, the expression of our translators is inaccurate. Men, says he, do not *receive* the atonement. The atonement is made to God' p. 223.

The necessity of regeneration appears also to form a part of his creed from the following notes;

'2 Cor. iii. 5. *Not sufficient of ourselves, &c.*] Purver quotes, on this passage, a stanza of old Withers, a poet, whom more popular poets have ridiculed, or despised.

For of ourselves, we cannot leave
One pleasure, for thy sake;
No, not one virtuous thought conceive,
Till us thou able make.

'And he shows that the church of England adopts this sentiment in one of its collects. 'O God forasmuch as without thee, we are not able to please thee'—making this use of it—'mercifully grant that thy Holy Spirit may in all things direct, and rule our hearts.' Protestants differ, in several things. Let them rejoice when they agree.' p. 172.

'2 Cor. iii. 9. *Ministration of righteousness.*] So the ministry of the gospel is called, because by the gospel, a way is provided for the justification of those who have transgressed; but the law has nothing but rigid condemnation for all transgressors; and therefore is *the ministration of condemnation. Locke.* This is informing: nevertheless, the spiritual traveller will perceive also a reference or analogy, in this passage, with his baptismal conflicts, and the peaceable fruits of righteousness which succeed them.' pp 172, 173.

The author departs a little from his usual plan of reserve in favour of the fifth and sixth propositions of Barclay, concerning the doctrine of "universal and saving light." We shall give one instance, out of many, of his partiality for this sentiment, from his note on Romans ii. 14. "having not the law, are a law unto themselves."

'This is part of that preventing grace, which our adorable Redeemer merited for Adam and his posterity, and is communicated to every man at

his first existence, which lighteth every man that cometh into the world. *Wilson.* *Preventing* in the sense of *coming before* is almost obsolete. In our Bibles it remains in Psalm lix. 10. lxxix. 8. lxxxviii. 13. xcv. 2. (margin) and cxix. 148. also, as has been noted, in 1 Thess. iv. 15. Milton has employed the word prevenient, in a similar sense.

> Prevenient grace, descending, had remov'd
> The stony, from their hearts; and made new flesh
> Regen'rate grow instead. —— ——

'May we not call Bishop Wilson's a liberal comment on a liberal text? pp. 212, 213.

Our extracts shall be concluded with one on the character of Gallio.

'Acts xviii 12. *Deputy.*] *Proconsul.* This Gallio was elder brother of the famous Seneca: who says of him, Nemo omnium mortalium uni tam dulcis est, quam hic, omnibus. No mortal is so agreeable to one person, as this man is, to every body.

Acts xviii. 15. *I will be no judge of such matters.*] In which he acted worthily. How much mischief has the secular arm done, in preceding and succeeding times, by meddling in such matters! p. 69.

On the whole, we consider the present publication as honourable to the piety and understanding of the author, and well adapted to accomplish his design of "affording entertainment and instruction to the devout mind, and throwing some light on that portion of scripture which it comprehends."

Art. III. *An Introduction to Physiological and Systematical Botany.* By James Edward Smith. M. D. F. R. S. &c. &c. President of the Linnæan Society. 8vo. pp. 560. Price. 14s. bds. Longman and Co. White. 1808.

THE observations of above half a century having fully demonstrated the law of nature, that all organic beings are propagated by means of distinct sexes, it is more than improbable, that any philosophical objections will ever be raised against this fundamental principle in the Linnean classification of plants. When it was first brought into public notice, a Siegesbeck might indeed excite attention, by attacking the language formed upon this newly urged analogy of plants with animals, as voluptuous or licentious; but when the truth of the analogy is proved, we are compelled to acknowledge the system which it establishes, whatever may be the inconveniences of its language. We soon learn to understand *terms*, in the sense *in which they are used;* and however exceptionable botanical expressions might be, if applied to the animal kingdom in general, or immoral if alluding to the human species, in the mind of the Botanist they are neither, but merely indicate, that the description or definition into which they enter, is deduced from the original proposition. Dr. Darwin, indeed, in his Botanic garden, by contracting the comparison, made

the vegetable kingdom an inexhaustible fund for a new species of poetic personification; and extracted from it abundance of luscious and intoxicating sweets; yet Linné and the sexual system are surely not answerable, for the distortions which their principles may receive in the brain of a sensualist. It was *necessary* for Linné to adapt the whole terminology of his system, to the grand hypothesis with which it should stand or fall; every class, every order, every genus, was founded on the principle, that there must be two sexes in *every* plant. If this proved true, he knew that his classes, orders, and genera, would also be acknowledged; if it was disproved, he was conscious that they had to hope for no reprieve. In order to place what he esteemed, and what has since proved to be the truth, in the strongest light, he was *obliged* to make use of the expressions in question: they were submitted to the examination, and intended for the information, of cool reason and philosophy, not designed to amuse or to stimulate the imagination.

Yet, however incontrovertible the maxim of Linné may be, and however proper in itself the language of his system, we cannot deny that, in the eyes of a novice, it has somewhat of indelicacy. But, in the instruction of young persons, particularly of the sex whose naturally fine and just feelings of propriety it is the study of every man of principle to avoid wounding, expressions will occur, at which the teacher hesitates, or perceives by the countenance of his pupil that he *ought* to have hesitated. Nor, perhaps, are parents to blame, who think a science, however delightful, too dearly purchased at the expense of such a blush. The author, therefore, who would give us an Introduction to Botany, and consequently to the Linnean system, expressed in terms which should not admit of a licentious construction, while, at the same time, it conveyed a thorough knowledge of the fundamental principles, would merit the thanks of all parents and teachers, who are desirous of opening to their children a perpetual source of innocent relaxation, healthful exercise, and serene delight. We are happy to introduce Dr. Smith's work, as fully answering this description. The principle of the system now stands alone, on the firm basis of experience; it needs no longer the support or confirmation of continual references: the terminology therefore, in as far as it could be in the slightest degree offensive, has been exchanged for one, that is unobjectionable, yet equally scientific and clear; so that the path of the learner is freed from every obstacle or danger, yet deprived of no truth.

The author's design, as intimated in the preface, is to offer an introductory publication, easy, comprehensive, and fit for general use. But though the principal intention, which he

has kept in sight through the whole of this work, is to lay a firm foundation in the mind of the beginner; we should greatly depreciate its value, if we considered it as unworthy the attention of those who have made farther advances in the study. It is a book which will be perused with satisfaction, even by those who do not intend to prosecute the science extensively; it will prevent the tyro from misconceptions, and narrow views of the science, which too often subvert its utility, by contracting instead of enlarging the mind; and we believe few professed botanists will fail of deriving from it, either additional information, useful hints, or a more luminous view of subjects with which they are already acquainted. If we occasionally regret, that the author has not favoured us more decisively with his own opinion, we must, at the same time, give him credit, for the candour with which he adopts the approved ideas of others, unlike many, who suggest hypotheses, contrary to their own conviction, in order to appear more important and more original in the eyes of their readers. Dr. S. has judiciously preferred enlightening, with a clear and mild, though often borrowed light, to dazzling with the meteoric splendour of useless originality, which confers no permanent honour upon the author, and thickens the obscurity round those whom he affects to illuminate.

The work begins with a Dedication to the Bishop of Durham; a preface follows, in which Dr. S. considers the advantages of the study of Botany in a manner unusually extensive and elegant. He commences his work, by separating the class of objects elucidated by this science, from the two other kingdoms of nature, and justly remarks the difficulty that exists in distinguishing them by definition from animals, though the uncertainty vanishes in practice. The illustrious Hedwig perceived this imperfection, and proposed a distinction, which he thought more general than the *locomotion* of Ludwig, or the *nutrition* of Boerhaave; but our author seems to acquiesce in Mirbel's improvement on Boerhaave, 'that vegetables are supported by inorganic, animals by organic matter.' We however consider several of the Fungi, (e. g. the genera Sphæria and Oxygena) as exceptions; as they appear totally incapable of growth, without the presence of matter that has been organized. In the nine following chapters, Dr. S. gives a very perspicuous outline of the anatomy and physiology of the inner parts of vegetables; with respect to the former, he principally follows Mirbel, though without omitting the opinions and experiments of Grew, Malpighi, Du Hamel, Bonnet, and Dr. Hope; in the latter he generally agrees with Mr. Knight's satisfactory theory of vegetation. He seems inclined, however, to think the *medulla*, or pith, an organ

of greater importance than a mere reservoir of moisture, and rather analogous to the nervous system in the animal kingdom. Some such view of it indeed seems authorized by its central defended situation, the state in which it is found during the most vigorous vegetation of the plant, its accumulation in the thickened flowerstalks of many plants, and immediately beneath the umbel in such as are furnished with one, and also by the experiments of Mr. Lindsay, which prove it the seat of irritability. With respect to the situation and use of the sap vessels, there can be little doubt, in trees and shrubs; and Dr. S. has ingeniously adapted the explanation to the palms, and some others of the monocotyledones: but much, we presume, remains still to be explored, particularly in some of the canes, the plantæ aphyllæ, the stipes of Agaricus and Boletus. The tenth chapter, treating of secretions, though it abounds with interesting and instructive matter, would have been still more satisfactory, if the different substances, prepared by the vegetable economy, had been chemically arranged. There are, indeed, many among them, which elude the most refined accuracy of the art; but the majority would be more perfectly understood, by such a disposition. While the production of *silica*, or elementary flint, in the Tabaxir of the Bamboo, certainly deserved notice, as a very distinguished phenomenon, the formation of other earths, and even metallic substances, ought not to have been omitted. Lamarck's experiment, proving the production of heat in the spathe of *Arum maculatum* or *Wake robin*, deserves the attention of every curious observer; and we hope, as the plant is sufficiently common in many parts of England, that it will soon be perfectly investigated. We transcribe the passage, with the view of exciting the attention of those who may not possess the work.

'The most remarkable account that has fallen in my way concerning the production of heat in plants, is that given by Lamarck in his *Flore Françoise*, *v.* 3. 538, of the Common *Arum maculatum*, *Engl. Bot. t.* 1298, (the white-veined variety,) the flower of which, at a certain period of its growth, he asserts to be, for a few hours, "so hot as to seem burning." The learned M. Senebier of Geneva, examining into this fact, discovered that the heat began when the sheath was about to open, and the cylindrical body within just peeping forth; and that it was perceptible from about three or four o'clock in the afternoon till eleven or twelve at night. Its greatest degree was seven of Reaumur's scale above the heat of the air, which at the time of his observation was about fourteen or fifteen of that thermometer.'

After having described and explained the inner organs of plants, our author makes the transition, by a chapter treating of the process of vegetation, particularly in as far as the cotyledones are concerned, to the consideration of the appearance and functions of the external organs. In classifying and dis-

tinguishing these, he generally follows Linné's *Philosophia Botanica*, adding a short explanation of the terms made use of, with a reference to familiar examples, or approved plates; but interweaves the whole, with original observations, and occasional criticisms, so as to render it very different from a meagre index. His observations on the roots of several of the Orchis tribe, well known to be very difficult of cultivation, particularly deserve notice, and may convey hints to the practical gardener, how to attempt their domestication with better success. When considering the bud as a means of propagating the species, he assents to Mr. Knight's opinion, that all increase in this manner is only an extension of the same individual, not a real progeny, and is therefore limited in duration. The arguments in favour of this hypothesis are certainly numerous and strong; and though it may seem improbable at first sight, a closer consideration of the subject, we believe, will induce every unprejudiced person to think it the most natural. Indeed, probable conjecture is the only extent to which it can be established, as many ages of observation would be requisite to discover the period in which, for instance, the common garden Rose, the *Artemisia Abrotanum*, or Southern wood, and many plants with creeping roots, which seldom perfect their seeds, and which appear extensible *ad infinitum*, would be totally exhausted and require a regular reproduction. We are less inclined to adopt his curious explanation of the *Sarracenia* and *Nepenthes*, which, if it be correct, furnishes another objection to Mirbel's definition. The passage is so ingenious, that we submit it entire to the judgement of our readers.

'The œconomy of the *Sarracenia*, an American genus of which we now know four species, and of the East Indian *Nepenthes distillatoria* deserves particular mention. Both grow in bogs, though not absolutely in the water. The former genus has tubular leaves which catch the rain like a funnel and retain it: at least such is the nature of *S. purpurea*, *Curt. Mag. t.* 849, whose margin seems dilated expressly for this purpose, while the orifice of the tubular part just below is contracted to restrain evaporation. Linnæus conceived this plant to be allied in constitution to *Nymphæa*, and consequently to require a more than ordinary supply of water, which its leaves were calculated to catch and to retain, so as to enable it to live without being immersed in a river or pond. But the consideration of some other species renders this hypothesis very doubtful. *S. flava*, *t.* 780, and more especially *S. adunca*, *Exot. Bot. t.* 53, are so constructed that rain is nearly excluded from the hollow of their leaves, and yet that part contains water which seems to be secreted by the base of each leaf. What then is the purpose of this unusual contrivance? An observation communicated to me two years ago, in the botanic garden at Liverpool, seems to unravel the mystery. An insect of the *Sphex* or *Ichneumon* kind, as far as I could learn from description, was seen by

one of the gardeners to drag several large flies to the *Sarracenia adunca*, and, with some difficulty forcing them under the lid or cover of its leaf, to deposit them in the tubular part, which was half filled with water. All the leaves, on being examined, were found crammed with dead or drowning flies. The *S. purpurea* is usually observed to be stored with putrefying insects, whose scent is perceptible as we pass the plant in a garden; for the margin of its leaves is beset with inverted hairs, which, like the wires of a mousetrap, render it very difficult for any unfortunate fly, that has fallen into the watery tube, to crawl out again. Probably the air evolved by these dead flies may be beneficial to vegetation, and, as far as the plant is concerned, its curious construction may be designed to entrap them, while the water is provided to tempt as well as to retain them. The *Sphex* or *Ichneumon*, an insect of prey, stores them up unquestionably for the food of itself or its progeny, probably depositing its eggs in their carcases, as others of the same tribe lay their eggs in various caterpillars, which they sometimes bury afterwards in the ground. Thus a double purpose is answered; nor is it the least curious circumstance of the whole, that an European insect should find out an American plant in a hot-house, in order to fulfil that purpose.

'If the above explanation of the *Sarracenia* be admitted, that of the *Nepenthes* will not be difficult. Each leaf of this plant terminates in a sort of close-shut tube, like a tankard, holding an ounce or two of water, certainly secreted through the footstalk of the leaf, whose spiral-coated vessels are uncommonly large and numerous. The lid of this tube either opens spontaneously, or is easily lifted up by insects and small worms, who are supposed to resort to these leaves in search of a purer beverage than the surrounding swamps afford. Rumphius, who has described and figured the plant, says "various little worms and insects crawl into the orifice, and die in the tube, except a certain small *squilla* or shrimp, with a protuberant back, sometimes met with, which lives there."—I have no doubt that this shrimp feeds on the other insects and worms, and that the same purposes are answered in this instance as in the *Sarracenia*. Probably the leaves of *Dionæa muscipula*, as well as of the *Droseræ*, *Engl. Bot. t.* 867—869, catch insects for a similar reason.' pp. 195—198.

The Roots, Stems, Buds, Leaves, and their functions, Fulcra, or appendages, manner of Inflorescence, and parts of Fructification, form the subjects of as many distinct chapters, and are succeeded by one on the peculiar functions of the Stamens and Pistils, in which Dr. S. relates the history of the discovery of their importance, and the arguments in proof of it, in a particularly happy manner; nor is it from fear of fatiguing the patience of our readers, that we resist the temptation of transcribing the whole latter part of it, and insert only the following short passage.

'But of all flowers that of the Barberrybush *t.* 49, is most worthy the attention of a curious physiologist. In this the six stamens, spreading moderately, are sheltered under the concave tips of the petals, till some extraneous body, as the feet or trunk of an insect in search of honey, touches the inner part of each filament near the bottom. The irritability

of that part is such, that the filament immediately contracts there, and consequently strikes its anther, full of pollen, against the stigma. Any other part of the filament may be touched without this effect provided no concussion be given to the whole. After a while the filament retires gradually, and may again be stimulated; and when each petal, with its annexed filament, is fallen to the ground, the latter on being touched shows as much sensibility as ever.' pp. 325—326.

These observations, succeeded by a short chapter on the Diseases of plants, in which Dr. S. very ingeniously accounts for the fall of the leaf, as an effort of nature to rid herself of a dead substance, lead very properly to the consideration of the different systems for classifying the vegetable kingdom, and particularly of the Linnean system, the fundamental principles of which are clearly and distinctly explained. We wish, however, for the sake of beginners, that our author had given examples of the factitious, essential, and natural characters, in some well-known plants. His criticisms and remarks on Nomenclature, which follow, though often severe, are commonly just; we much fear, notwithstanding, that it will hardly be divested of barbarism, even by transforming the Japanese *Ginko* into a wreath for the brows of a Salisbury, while we are at full liberty to introduce names like *Scheuchzeria*, *Schwenkia*, *Rauwolfia*, *Messerschmidtia*, *Michauxia*, and others equally cacophonous. Names expressing the colour of the flower, which Dr. S. approves, we should be inclined to esteem less highly, as occasioning frequent misconceptions. If the learner, for instance, should happen to get a specimen of the *Greek Valerian* with white flowers, it will require some degree of courage in him, not to be deterred, by the name *cæruleum*, from examining it under *Polemonium*.

The two last chapters are devoted to a pretty extensive explanation and illustration of the Linnean Classes and Orders, which are treated of in succession; to the natural connexion of the most striking genera, or natural classes; familiar examples; and references to *English Botany*, *Exotic Botany*, *Curtis's Magazine*, and other known works; an estimate of the authors who have illustrated particular parts by descriptions, or plates; and the consideration of proposed alterations of Classes and Orders, or removals of Genera.

The most material alterations which Dr. S. proposes, or approves, in the Linnean arrangement, over the integrity of which he watches with a laudable jealousy, are the following:

Besides the rejection of the order Monogynia in Syngenesia, the distribution of the plants in Syngenesia Polygamia frustranea, into the other orders; some judicious changes in the orders of Icosandria, Polyandria, and Gynandria, the latter to be increased by the natural family of *Contortæ*, and several

aliens to be expelled from it; Polyadelphia to be divided into three orders:

1. Dodecandria, 12—55 Stamens, filaments unconnected with the calyx.
2. Icosandria, Stamens many, inserted in parcels into the calyx.
3. Polyandria, Stamens many, unconnected with the calyx.

Monœcia, Diœcia, and Polygamia, to be carefully divested of several plants, which do not strictly belong to them, and perhaps thrown into one. As a specimen of his manner of treating this part of his work, we extract the eighth Class, one of the shortest.

'Class 8. *Octandria.* Stamens 8. Orders 4.

'1. *Monogynia.* A very various and rich order, consisting of the well-known *Tropæolum* or Nasturtium, whose original Latin name, given from the flavour of the plant, like Garden Cresses, is now become its English one in every body's mouth. The elegant and fanciful Linnæan appellation, equivalent to a *trophy plant*, alludes to its use for decorating bowers, and the resemblance of its peltate leaves to shields, as well as of its flowers to golden helmets, pierced through and through, and stained with blood. See *Linn. Hort. Cliff.* 143.—*Epilobium, Engl. Bot. t.* 888, 759, &c,. with its allies, makes a beautiful part of this order; but above all are conspicuous the favourite *Fuchsia*, the chiefly American genus *Vaccinium, t.* 456, 319, &c.; the immense and most elegant genus *Erica*, so abundant in southern Africa, but not known in America; and the fragrant *Daphne, t.* 1381, of which last the Levant possesses many charming species. *Acer*, the Maple, is removed hither in *Fl. Brit.* from the 23d class.

'2. *Digynia* has a few plants, but little known; among them are *Galenia africana*, and *Mœhringia muscosa.*

'3. *Trigynia. Polygonum, t.* 436, 509, 941, is a genus whose species differ in the number of their stamens and styles, and yet none can be more natural. Here therefore the Linnæan system claims our indulgence. *Paullinia* and *Cardiospermum* are more constant.

'4. *Tetragynia.* Here we find the curious *Paris, t.* 7, and *Adoxa, t.* 453. Of the former I have lately received a new species, gathered by my liberal friend Buchanan among the mountains of Nepal.' pp. 421—422.

In Cryptogamia, which is dismissed in a very summary manner (so much so indeed, that this part is by no means sufficient to introduce a beginner to the study of this division of the vegetable kingdom) Hedwig, Acharius, Persoon, and Swartz, are the most distinguished authorities quoted. The Palmæ are still added as an Appendix; but their proper distribution is indicated. A few observations on the manner of collecting and preserving an Herbarium, and 15 plates, neatly engraved by Sowerby, with their descriptions, close the volume. The last would have been still more useful, if referred to, as occasion required, in the work itself.

From the scanty account we have been able to give of this excellent work, our readers will be able, we hope, to form a tolerably correct idea of its contents, and the merit of its execution; they cannot fail to perceive how far superior it is to the mere instructions which they may have elsewhere met with for pulling a flower to pieces, in order to find out its class, order, and name. It is only when studied on principles like those which are here laid down, that Botany deserves the name of a science; that it improves the reasoning faculties, and becomes worthy of serious attention. We sincerely hope that this valuable publication will make it the object of more general study. In our own country, it is as yet almost entirely in the hands of cultivators of plants; and this has contributed to stamp it with a kind of inferiority, in the eyes of men of classical education or improved understanding, who readily imagine that a species of knowledge, which appears so easily attainable, is not particularly suited to enlarge and enrich their minds. We certainly have among our practical botanists, many persons of very superior eminence, to whose endeavours the science is indebted for its rapid and steady progress in late years; men of letters, however, should distinguish between those who, while they are Nurserymen, deserve the title of Botanists, and those who claim the title, because they are Nurserymen. Nor should they condemn the science, as unworthy of attention, because the generality of the Introductions to Botany (occasioned by a fashion of calling plants by their Linnean names, often barbarously distorted, and arranging dried specimens in pretty groups on fire-screens,—which was unfortunately called *Botany)* were beneath their notice. Let those who have entertained these degrading views, peruse the work which we have now the satisfaction of recommending; and if they still retain any taste for the pleasures of nature, if their curiosity can be delighted with infinitely various and exquisitely beautiful marks of design, if *perfection* appears to them an object worthy of contemplation, or *truth* of pursuit, we venture to predict that they will no longer condemn, as frivolous, a studious application to this branch of Natural History. We are indeed obliged, in order to obtain any degree of eminence in most of the sciences, to sacrifice health and comfort to the close confinement of the study; but the book of nature is not the less complete, because it can be perused in the open air, nor are its truths less recondite or sublime, because we may search them out by the light of day. The practical utility of botany, in a course of liberal education, for which this compendium is excellently adapted, can be best estimated by such as have observed it themselves; and though no application of it should be made in later years, yet, as com-

bining the advantages of an innocent recreation, and an improving study, we hardly know any auxiliary branch of learning more worthy of pursuit and recommendation.

The timidity of our fair readers is not so great, we hope, as to deter them from looking into Dr. S.'s work, because we have commended it to the notice of men of letters. They will find it as intelligible, and as free from Latin quotations, as any of the popular and inadequate Introductions, with the material difference, however, that from this they will learn to *think* on the topic proposed, whereas those only teach how to *talk* about it. They will surely not, on this account, esteem Botany less an accomplishment.

We do not doubt that this work will soon supersede most other publications of the kind, not only in this country, but on the continent; and are particularly pleased that its utility is not frustrated by expensive typographical parade, though every necessary attention has been paid to neatness and accuracy. The style is generally pleasing; the marks of carelessness, however, which it not unfrequently betrays, should be removed in a future edition.

Art. IV. *Sermons on the Practical Obligations of a Christian Life,* for the Use of Families By the Rev. Theodore Robertson, LL. B. 2 vols. 8vo. pp. 400. 352. Price 14s. bds. Crosby and Co. 1808.

LONG texts and comparatively short sermons, or a species of exposition, was the fashion of the earlier and purer ages. It afforded the preacher an opportunity of appealing to the judgements and consciences of his hearers, with peculiar energy, as the sentiments and precepts he enforced, were directly drawn from the oracles of divine truth, and were authoritative on the faith and obedience of the hearers, though requiring from them no prostration of intellect to the dogmas of pretended infallibility, or of liberty to the dictates of priestly domination.

The causes which have brought this method into disrepute, it would be easy, though it might be deemed invidious to assign. Whether the caprice of the pastor and the flock will veer round again in favour of expositions, or will still pursue its present course, and even disdain at length to pay such a compliment to the language of God as to adopt it for a text, may be more difficult to ascertain. It is enough for us to know what is the present fashion, and that Mr. R. is one of its zealous followers. Our readers will therefore be satisfied with an enumeration of the titles of these sermons, not caring to see the texts, some of which, it is highly probable, were not once thought of after the author had begun his sermon, nor others till he had finished it.

The following discourses occupy the first volume.

"The Pharisee and the Publican. Gratitude for every Blessing. Resignation to Providence. Forgiveness of Injuries. Victory over Sin. On Hypocrisy. On Deception. On Breach of Trust. On Miracles, particularly that of feeding the Multitude. The Kingdom of God. The Transfiguration. Against Desertion of our Faith. The Rock of our Salvation. Consequences of yielding to bad Propensities. The Ascension. On Circumspection. The Preference of Virtue over Vice. John the Baptist. On Perseverance. On Affection. On Vain Excuses. On Immortality. The Duty of Self-examination. The Effect of virtuous Resolutions. The Joy of a religious Life."

We have turned over page after page, through a whole volume, in search of some passage which might relieve the general dullness, and yield a gratification that might compensate for our fatigue; but in vain. Not one sermon occurs, which can aspire even to the faint praise, that it is better than the rest; nor does one paragraph distinguish itself amidst the universal gloom, by even the gleam of a phosphoric splendour. We shall therefore dip casually into the volume, and if our readers find themselves wearied with reading a short passage, they will doubtless sympathize with us in our official misfortune, and admire the patience which is capable of reading the whole. We hope also it will turn their indignation against those ungenerous authors, who will not bestow one grain of wheat upon us, among all the bushels of chaff which our duty obliges us to sift.

The following are some of Mr. Robertson's original remarks on the Kingdom of God.

'The gracious design of the creation of man, and of the revealed will of God, has ever been manifest to provide for him a happiness and a rest in Heaven. To obtain this prospect, and the promise of this eternity, very enlarged powers of mind are conferred upon him, by the proper use of which he cannot fail of success: he is, moreover, instructed in a precise and peculiar manner, by the Christian revelation, not only to expect it with certainty, but the means whereby to attain it. Indeed, the revelation might, without presumption, have been deemed incomplete, if the converts to this faith had been left to their wild imaginations to find a certain road: and as the security of that course, which will in the end procure the desired success, is the most important concern, and indeed the chief end of our present existence; it affords the most satisfactory reflections to familiarise, in our minds, and ingraft upon our customary habits, those principles and practices which the Gospel has taught us to adopt as the unerring guides to future happiness.

'There cannot be any state of the human mind so grateful as that which, by the comfort of an approving conscience, brings us near with holy confidence to our God; there cannot be a happiness in human life, more exalted than that which creates the unclouded assurance of a joyful resurrection at the hour of death; there cannot be a life more cheerful and

happy, than that which is directed by a conscience void of offence towards God and towards man; where no inward self-reproach is added to any reproaches from without; where truth is the sole mistress of the tongue, and virtue the sole master of the heart. This is that primary state of mind which becomes capable of the first requisite of coming near to the kingdom of God, namely, to believe that God is.' pp. 134—135.

The Scribe whom our Saviour pronounced to be not far *from* the kingdom of God, this divine discovers to be the greatest *in* the kingdom. The Scriptures only relate that he wisely acknowledged the obligation of man according to the divine law, "to love God with all his mind, and heart, and soul, and strength;" but Mr. Robertson actually speaks of him as having performed all that the law required. From the strain of the whole discourse, it seems never to have occurred to him, what every line of revelation, every testimony of fact demonstrates, that the holy law, the sublime rule of virtue, which was originally given to man in the perfection of innocence, has been invariably found too pure in its nature, and too comprehensive in its extent, to be observed by a race that is depraved and fallen from its original glory. Whether this divine ever read through certain inspired epistles, the evidence of his work does not enable us to determine; but he is evidently adverse to their principal and express design. That design we scarcely need to observe, is to fasten on the consciences of men a conviction, that the divine law exhibits the model we ought to resemble, and by which we may estimate our deficiencies; a conviction of the condemnation and punishment justly due to the violation of a rule, to which even the prejudice of depravity can frame no objection, and which nothing but the most corrupt propensities would dare to transgress: it is in this sense that the law is denominated a schoolmaster to lead us to Christ, that we may be justified by faith.

In one discourse Mr. R. unluckily remembers his text, where it had been much for his credit that both the writer and the reader should forget it. A sermon on perseverance is actually spun out of the words of St. Paul, Acts xxvii. 9. "Except these abide in the ship *they* [ye] cannot be saved."

'My friends, let us never lose sight of this cordial advice, but apply it daily to ourselves, and it will carry us finally into Abraham's bosom: The life of every one of us is short, beset with difficulties and temptations, to prove whether we are fit for the haven to which we are destined to go; we sail on, amid all the chances of a fair wind, and of a rapid tide, as well as the gloomy dangers of a tempestuous storm; while we enjoy the cool and temperate breeze, we are to expect the violence of hurricanes; while we touch upon smooth and sandy shores, we are to prepare and steer our course so as to avoid hidden shoals and secret rocks; our little bark is not to be suffered to float at the mercy of the waters, but to be

steered by that discretion at the helm, which will secure us a safe arrival at that happy haven, where we may fear no evil, and where our weary toils shall be at rest.

'You resolve to go on in your voyage, with the steady sail of virtuous perseverance in rectitude; but ere you have proceeded far, you forget these resolutions, and the hidden and unrestrained impulse of some bad propensity in which you indulge, or some new temptation, which you will not exert courage enough to brook, takes your unguarded vessel out of its course, and after suffering all the horrors of the most imminent distress, you begin to examine the danger of your situation; you here take soundings, and you find that your former depth is gone, that the innocency of your mind, and the early generosity of your soul, are departed, and that you never can recover your line, without the loss of much of that nobleness of character, which now you can never boast of, but can only recollect with veneration, and with tears!

The wretchedness of your heart, torn with the remorse which chides every one of us, who bring distresses upon ourselves by indiscretion and folly, now spoils the little remaining lustre of hope, and the dark night of despair is about to shroud you in eternal ruin; distracted with yourselves, and with the dangers in which you are involved, you are ready to fly from all the exertions of which some power yet remains to retrieve you, and you would even desert the call of obedience, and cast off every religious and virtuous principle which binds you, and may yet reconcile you to an offended God. In that moment, listen, with thankfulness, to the advice of St. Paul:—"Except these abide in the ship ye cannot be saved." Except ye awaken from the delirium of sin, and set boldly to work with all the energy which your worldly affairs show you to be capable of exerting; except you look back upon your injured and deserted soul, and press forward to its recovery, with the same ardour and unremitted zeal which distinguish your daily operations, when you are pursuing what you wish to gain, or fear to lose in the world; except you recall your lost resolution, and repent, with deep and unfeigned sincerity, the baseness of your former desertion of the duty you owe to your own soul and to God, with the same undaunted manliness with which you would defend your country against the invasion of a desperate and intrepid enemy; except you now signalize your character and your virtue to this high and exalted purpose, of endeavouring to recover the mercy of God, St. Paul, and the great Master of Righteousness himself, declare, with unequivocal voice, that "Ye cannot be saved",

It has been common, and often it has been just, to censure the "methodistical" preachers for their proneness to draw out whimsical allegories from the narrations or sentiments of scripture; but this spiritual voyage of Mr. Robertson, which he pursues with great resolution through four or five pages, is a proof that they are in danger of being completely outdone in this species of absurdity and bad taste, by preachers who hold methodistical doctrines in most laudable and righteous abhorrence.

In the second volume there are twenty-six discourses, on the following subjects.

'Happiness the design of Revelation. The Death of Christ. Warning against Disobedience. God's Universal Protection. God's Moral Government. On Remorse. Of moderating the Passions. The Resurrection of the Soul. Of Separation from Christ. The duty of acquiring pure and virtuous Motives. The Vail of the Temple. The Power of Christ. The Crucifixion. The Coming of Christ. Of Falling short of our Duty. On the Uncertainty of Human Life. The Analogy of all Nature with the Soul. The Effect of Good Example. On Disinterestedness. Restitution for Wrongs. On the Frequency of religious Instruction. On a due Regard to a religious Life. On Evasion and Falsehood. The Necessity of a Mediator. On Filial Affection. The Effect of Religious Communication. On Family Union.'

Our readers will probably be struck with the title of a sermon on the resurrection of the *soul*. Happily for us, we are not obliged to decipher the preacher's meaning; for both body and soul are so overwhelmed and mashed together under the pressure of this clumsy sermon, that one has lost too much of distinctness, and the other of verisimilitude, for us to be able to recognize either. We have our suspicions, nevertheless, that Mr. R.'s dullness, like Swift's, is not without its meaning. He refers to Messrs. Wakefield and Fellowes, and others of the same *corps*, in such a way as to awaken our jealous apprehensions, that he either believes, by one Hibernianism, that we have no soul but the body, or by another, that the only resurrection of the body is the separate existence of the soul.

A preceding discourse supersedes, in cowardly silence, the antiquated notion that "the Lamb of God who taketh away the sins of the world, died for our sins, the just for the unjust, and thus gave his life a ransom for many." It is the evident determination of the preacher, that the Saviour shall die for any thing but to make atonement for sin; and that, rather than have any such design, he shall die for nothing but for dying sake.

"The analogy of all nature with the soul," is such a high sounding title for a sermon, that our readers may justly require a specimen of its nature.

'Every production of the natural world is progressive, from almost nothing to perfection; the gentlest dawn of morning twilight opens the gradual course to an effulgent noon; the smallest grain unfolds the fibres, leaves, and stem of the future plant; the tender sapling, shivering in the breeze, rises to the sturdy oak of the forest; the single corn swells to the full ear, and yields the abundance of the coming harvest: It is thus also, that the weakness of the infant, on its mother's breast, expands to the herculean strength of man; it is thus that the scarcely perceptible mind rises to the stretch of human learning; and the first spark of the breath of life from Heaven, dignifies and animates the whole, by taking

the charge of various duties, and all the wise responsibility of the future soul; for we are the temples of the living God.'

We feel ourselves compelled, in justice to Mr. R. to observe, that Jesus Christ is through all these pages treated with great respect, mingled with expressions of affection for him, as a very amiable man, a devout worshipper, nay even a very useful teacher. But we can scarcely conceive of a more curious and instructive scene, than to behold a candid novice in religion, who had derived all his knowledge of this worthy person from Mr. R.'s prepossessing description, take up the bible itself, and discover that the amiable man was there clothed with all the attributes of a God; that the few years in which he mingled as a brother with mankind, are only like the momentary envelopement of the sun in a thick cloud; that, ages before this, he reigned as the Eternal, and acted at the creation of the world, and that during all the ages which have since elapsed, he has filled the throne of heaven, receiving all the honours which loyal spirits can offer to divinity enshrined in grace. It would also perfect the interest of the scene, to watch the countenance of such an examiner, who, after having reproached himself for insulting a divine person with the flattering compliments which one man would pay to another, should yield to a very natural curiosity, and betake himself to the church or chapel where Mr. R. pays his devoirs to the pious man whom he has so warmly extolled. With what surprise would the pupil discover, that the preacher himself worshipped this very being as a God, prayed to him for mercy, and paid him the honours of supreme adoration! The thoughts which breathe, the words which burn, can never sufficiently blast or brand the disingenuity of those, who repeat the language of the established liturgy, and then mount the pulpit to talk of Jesus Christ in phrases of derogatory compliment, like those which prevail in these wretched performances.

The volumes are dedicated, very much in vain we apprehend, to the present Chancellor of the Exchequer; Mr. R. should have waited for some minister to assume the disposal of benefices, who would not scruple to manifest a sheer love for unscriptural doctrine, and would require no beauties of eloquence or stores of learning to conceal the cankered theology.

Art. V. *The Minstrel*, or the Progress of Genius; in Continuation of the Poem left unfinished by Dr. Beattie. Book III. 4to. pp. 31. Price 6*s.* bds. Longman and Co. 1808.

WE have always regarded "The Minstrel" as the offspring of a Muse that died in childbirth; and as such we have

loved it with the tenderness due to an orphan. It is indeed a strange circumstance, that the author of the two first cantos of a Poem, so highly and so justly celebrated, should never have found courage or constancy to complete his design, nor ever afterwards have produced any thing worthy of the name of poetry *. There is not on record a more deplorable example of impotence or idleness in an author of enthusiastic feeling and ardent ambition, than the abrupt conclusion of " the Minstrel" affords us ; " the Progress of Genius," like

——— " the story of a bear and fiddle
" Begins, but breaks off in the middle." Hudibras, p. 1.

We are inclined, however, rather to give Dr. Beattie credit and compassion for having exhausted his limited powers in this grand effort, than to cast contempt on his memory by charging him with incorrigible poetical indolence. But if it was extraordinary that Dr. Beattie should leave his chosen theme imperfect, it is not less so, that a bard, gifted like the author of the work before us, should condescend to build on any man's foundation except his own. We scarcely know whether to rejoice or to repine at *this* appearance of " Book III. of the Minstrel :" if it has caused an " *Edwin*" to arise among us, who would otherwise have been mute, we are content ; but if for the sake and the sanction of such a disguise he has been prevented from coming forth in his proper character, and in the strength of his own genius, we regret the choice that he has made, though we cannot condemn it.

Dr. Beattie's poem is distinguished by such exquisite mellifluence of versification, that, even where it is so monotonously soothing as to lull the reader to sleep, it inspires him with dreams of delight. The language is most laboriously and patiently polished, occasionally animated by flashes of thought and expression that instantaneously strike, and are for ever remembered; while simplicity prevailing amidst pomp and prodigality of diction, and playfulness mingled with melancholy, altogether form a style inexpressibly pleasing, yet the most curious and artificial that can be found among our favourite British poets. The subjects of " *The Minstrel*," we have always thought inferior to the strains in which they are sung ; for, excepting the lovely and luxuriant description with which the poem is overshadowed, there is little remaining but languid narrative and meagre morality, displaying neither fertility of invention, nor originality of thought.

In all Dr. Beattie's higher excellences, his successor, if not

* We do not recollect whether " *The Hermit*" was written before or after " *The Minstrel :*" but at any rate we except that piece from this sweeping condemnation of Dr. Beattie's minor poems.

equal, is *similar* to him; if his style be less perfect in its kind, his spirit is perhaps superior. His Muse is neither so languishingly soft, nor so tenderly sportive as her fore-runner, but with graver qualifications she is so richly endowed as to be well worthy of the trust she has undertaken,—to be the guardian and guide of the orphan "Edwin" along "the primrose path of dalliance," or through the rough ways of adversity, in "the progress of genius" from boyhood to maturity. On the whole, so far as our favourable opinion, unreservedly expressed (for we shall never be ashamed or afraid to praise, where praise in our judgement is due) will encourage the author of this poem to proceed in the ungracious task which he has assumed,—we here tender him that opinion, with only a few words of advice. We particularly urge him to let his style rise with the dignity of his subject, and his genius expand with his hero's; and while he unfolds the advancing powers of *Edwin*, let him attend most minutely to the *circumstances* that awakened, impelled, and confirmed them; with these, and with active characters, let him enliven, enrich, and ennoble his narrative, at the expense of description, sentimentality, and puling declamation.

What we consider the principal blemish of this work is the frequent interpolation of phrases from preceding poets; even those from Dr. Beattie's Minstrel itself had better have been avoided, while those from Milton are absolutely intrusive. The author, whoever he be, is not so poor as to have occasion to borrow from any man's stores. We would rather have seen these very passages *imitated*, and the originals acknowledged in the notes. A poet never borrows from another, except at enormous usury; it is an expedient that impoverishes, instead of enriching him. Apt quotations enliven and embellish prose; but they clog and deform poetry; the language of Scripture alone may be happily adopted to strengthen, adorn, and exalt the conceptions of a true poet. We trust that our author will shun this idle temptation in his future productions; we wish him also to be more curious in the choice of rhymes, and less liberal of epithets.

We do not think that it was either necessary or proper for the present aut' or to assume the *person*, as well as the theme, of his predecessor, and to take up Dr. Beattie's lamentation on the death of Dr. Gregory, however near and dear to himself Dr. Gregory might be; for the continuation of "The Minstrel" is avowedly by another hand; the reader is aware of it, and cannot easily yield to the delusion that Dr. Beattie himself is revived in his disciple, particularly in an instance of private feeling, unconnected with the poem, where the fiction itself is no sooner formed, than it is destroyed by the following

note to the fourth stanza:—"See the conclusion of *Dr. Beattie's* second Canto."

The story of "Edwin" proceeds, in this third book, with the death and beatification of "the Shepherd," his father; the habits and favourite themes of the youthful bard; his friendship with *Malcolm*; and the Canto concludes with a nocturnal adventure on the sea-shore, in which Edwin meets with two warriors, flying from the victorious Edward I. of England, then ravaging and subjugating their country. This noble incident, (which we would gladly have given at length, had our limits allowed it, and which we will not mangle by abridgement) is a flight much beyond the wonted excursions of Dr. Beattie's Muse, and incomparably superior to the hacknied tale of *The Hermit*, in the second Canto of *The Minstrel*.

But we must give a few brief examples of faults and excellences from this additional book.

The following lines are very bald and prosaic:

'In him more genuine heart's content excite."

* * * * * * * * * * * * * * * * *

'That *circle round* his head *in order infinite*.'

In one of the most brilliant stanzas of the poem there is some perplexity of metaphor.

'Not Edwin—in whose infant breast, I ween,
From childish cares and little passions free,
Tho' long in shades retired, unmark'd, unseen,
Had blown the fairest *flower of Poesy*;
That lovely promise of a vigorous *tree*
Instructed Genius found; each straggling shoot
He wisely prun'd of its wild liberty,
Twin'd the rich streams of science round the root,
And view'd with warm delight the fair and grateful fruit.' p. 17.

A *flower* is not the "promise of a tree." Trees may bear flowers, but no flower ever bore a tree, or grew up into one. The image in the last line of our next quotation is equally false to nature: the *Morning Star* rises after midnight in the east, and shines from that quarter of the heavens till it is lost in the splendour of advancing day, *not* "sunk in the main."

'Thither the melancholy youth would hie,
Oft as the sun's last ray illumed the plain,
And watch that spot the whole night long, and sigh,
Till sank the *morning planet in the main*.'

In the following stanza we find an expression of poetical feeling, which could only burst from the heart of a poet.

'O could I aught of that celestial flame
Acquire, which glow'd in SPENSER's holy breast,
How small would be on Fortunes gifts my claim,
Of nature's stores and nature's love possest!

He whom the Muse has favoured, most is blest:
For him the forest spreads a broader shield;
The shades of summer give securer rest;
The beauteous vales a livelier verdure yield;
And purer flows the stream, and fairer smiles the field.' p.15.

We shall quote one passage more, in which Edwin, with great felicity of conception, is represented as singing to the villagers around him, the songs of other times, the wars of Fingal, and the woes of Ossian.

'Oft, at the close of eve, assembled round
The youthful Minstrel, village groups were seen,
Regardless of the distant tabor's sound,
And peals of noisy mirth, that burst between;
While, in some glen remote, or shelter'd green,
He sang the strains his brethren lov'd to hear;
Full to their view he brought each fabled scene
Of war or peace, the banquet or the bier,
And hardy deeds of arms, and sorceries dark and drear.

Of FINGAL, victor in the bloody field,
O'er prostrate tribes of ERIN's faithless coast;
Or dreadful blazing with his sun-like shield,
An angry meteor thro' th' affrighted host;
Or, half beheld and half in shadows lost,
Sailing in mist above the towering head
Of some gigantic hill with clouds emboss'd,
Encircled by the spirits of the dead,
Who walk the moonlight maze, or in the tempest tread:

Of MORNA, looking for her Lord's return,
Her lovely hunter, who returns no more;
Of LODA's vengeful spirit, dark and stern,
Haunting the wizard rocks of INISTORE:
But EDWIN's soul was never known to pour
So sweet, so sadly musical, a strain,
As when, deep-pondering on the deeds of yore,
He seem'd with mournful OSSIAN to complain,
The last of all his race, alone on Morven's plain.'

The rhymes of the last couplet are unallowable in English, though in French, Italian, and other continental languages, *similar endings* are not only permitted, but admired.

Art. VI. *Notes and Observations on the early Part of the History of the British Isles.* By Robert Couper, M. D. F. R. S. Ed. 8vo. pp. 70. Price 2s. 6d. Johnson, 1807.

ON the topic of our national origins, we are apprehensive of being charged with partiality rather than inattention, and with redundancy rather than deficiency. We have embraced various occasions of correcting vulgar errors respecting it; and at several times, have suggested nearly the whole of

our conclusions on the subject; derived, not from popular opinion, but from laborious and accurate research.* It would therefore be needless and improper, at present, to tread over the same ground, even if Dr. C.'s performance had a stronger claim on our attention, than either its extent, or its execution, can support. His notes and observations on our early history, occurred, as he informs us, from a course of reading, which was merely accidental; and they are "*thrown* together, in so careless a manner," as to demonstrate, that they were "*not* intended for publication." They are, notwithstanding, "*thrown* before the public in this crude state, in the idea, that though were not likely to be useful to the author in his own pursuits, they might be useful when combined with other pursuits, and in the hands of others; and he flatters himself, that this specimen may excite a similar and farther exertion."

Against this mode of reasoning, if it may be so called, we must enter our immediate protest, on behalf of the public. Nothing that is *careless* or *crude*, (as these remarks truly are) should be obtruded on its notice. An author has no right to suppose, that what is not likely to be useful to himself, will be so to others. We shall, nevertheless, be glad if so unfavourable a specimen can excite farther exertion; but we hope, in that case, that a manner very *dissimilar* from Dr. C.'s will be adopted.

The attempt to analyse or arrange his desultory conjectures and assertions, appears to us as hopeless, as it would be fruitless. We must limit our remarks to a few instances, which either peculiarly demand correction, or can admit of a more favourable mention.

A passage which occurs early in the book, includes something of each description.

"Celtiberia, then, signifies the Celts of Ibher, or, as it is latinized, Iberia; Ibh in the Celtic language, signifying a Country, and Err, bounding, limiting, terminating.—Hence, before the arrival of the Romans, the little that was known of Spain, from the Pyrenees along the east, only to Gibraltar, was called Ibherr, and its inhabitants Celtibherr. The name of Gibraltar, itself, is Celtic at this day. Gibbaeh, rough; er, terminating; al, a rock; and ter, the earth—the rough terminating rock of the earth, which suits perfectly not only with the place, but with the geographical ideas of the times; and so is also the old name Calpe, and nearly signifying the same thing. Call, or Gall, signifies a rock; and Biodh or Piodh, both sounded nearly Bee or Pee, the world—the rock of the world, from its magnitude, or its being their boundary of the world; or, rather, from Gall, a rock, and Bagh, or

* Vol. III. pp. 209, 413, 414, 654—659, 944—950.

Badh, pronounced nearly as our word bay, and the origin of it, the Bay of the Rock.' pp. 8, 9.

The name of *Iberia*, we think fair game for etymological sportsmen; and Dr. C.'s guess respecting it may stand as good a chance as another man's: but he should not have been ignorant that *Gibraltar* was an Arabic, not a Gaelic name.

" The Phenicians, (says he) who seem to be the first upon record to whom our island was known, and who trafficked with it even before the Trojan war, were believed to be Celts; and the scenes in their language in Plautus *is* perfectly intelligible Celtic at this very day.' p. 12.

Although the author never refers to authorities, we presume that he hazarded this assertion on the ground of General Vallancey's *Irish* version of Plautus's Punic speeches. Unfortunately, however, Bochart has given a *Hebrew* interpretation of a part of them, the internal testimony of which, as well as the certainty of a strong resemblance between the Punic and the Hebrew languages, demonstrates Vallancey's ground to be no more than the baseless fabric of a vision. We are more inclined to give the General credit for a resemblance which he traces between the Maltese and the Irish dialects; but for *this* we account by the probability, that the Iberians, (whom we believe to be ancestors of the Irish) and the earliest inhabitants of Malta, were both of Getulian extraction.

' The venerable Bede has been said to have mispresented the early language of the island, when it was fully peopled, and to have laid the foundation of much doubt and controversy in our history, by advancing that five different languages were spoken in it; whereas the pious old man only says, rejoicing, that in his day, by means of the Latin tongue, known to them all, the five different nations of the island, the Angli, Britones, Scotti, Picti, and Latini, had been made acquainted with the truths of the Christian religion.' p. 15.

We are surprised that Dr. C. should so mistake or pervert the obvious import of the passage in Bede *, who certainly meant that Christianity in Britain was studied and professed in the several *languages of five nations.* The knowledge of Latin indeed was then confined to the clergy, and to a few only of them, if we may argue from their state in Alfred's time.

The author's etymology of *Hibernia*, we leave on the same footing with that of Iberia.

' This island seems, anciently, to have been also called Hiberin, or Ibh, aspirated, and Erin, the country of Erin, from whence the Latin Hibernia is evidently derived." pp 22 23.

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* ' Hæc in presenti, juxta numerum librorum quibus lex divina scripta est, *quinque gentium linguis*, unam eandemque summæ veritatis et veræ sublimitatis scientiam scrutatur et confitetur,' &c. *Hist. Eccl.* l. 1. § 4.

Ossian naturally occupies a portion of Dr. C.'s attention; and his remarks and conjectures on that subject, seem to us as rational as any part of his pamphlet. The following anecdote may not be unacceptable to our readers, at this juncture.

'It is well known in Badenoch by the modern Ossianists; and I doubt not that it is recollected in Edinburgh, though I believe all the gentlemen from thence concerned in it are now dead.—A party of literary gentlemen from that city, on a jaunt of pleasure through the Highlands, stopped some days at the inn at Pitmain, on the opposite side of the Spey to Ruthven, formerly the residence of James Macpherson, and round which were the greatest sticklers for the plenitude of Ossian's talents and antiquity. Part of the gentlemen's plan was to satisfy themselves, as far as they could respecting Ossian; and for this purpose they had taken care to be recommended to the most considerable and best informed gentlemen in the country. Dining one day in one of these gentlemen's houses, they requested that an old Highlander might be produced, who could repeat any of the old poems in their original, which was to be translated by one of the gentlemen as the old man went along; and every measure was taken to prevent imposition, which good manners would permit. The old man, whether he had forgot his instructions, or had more respect for his new friends and acquaintances, the saints, than he had for the chiefs of other times whom he was disposed to consider no better than pagans, was not well got into his tale, till he had St. Patrick, St. Mungo, and the half of the calendar in full employ; and relicks and miracles crowding in upon him, to the huge consternation and dismay of the lads of the braes of Badenoch. All these, as we have said, had Macpherson to prune away, and then, I fear, his fragments were few and small; and had he left them as such, notwithstanding the elegant and masterly use he has made of them, the world would have thanked him for the glorious remains of a singular species of ancient poetry; and of a bard whose talents we are not only tempted to disallow, but whose very existence we are disposed to doubt.' pp. 46—49.

Among many strange derivations, hazarded by Dr. C., that of the term *Picts* appears to us one of the strangest. We shall readily be excused for not quoting his arguments in its support, when we announce that he supposes this celebrated people to have been so named from *Beaks*, or wild bees; and *that*, because they had "an industrious and numerous husbandry!!" We believe that this is the first time the world has heard of Pictish agriculture. Certainly, neither the Caledones, nor the Vecturiones, were ever famous on this account.

Our author puts into the mouth of an itinerant taylor or shoemaker, the history of Pictish civilization; and allows him to make a second trial at the etymology of their name.

'Ploughs were unknown in these days; hence their operations, at first, were carried on by the pick or the mattock, as is done, in our own times, by the Highlander.' p. 60.

'This first instrument of labour was called, in the Celtic, Peac, Peach, or Peachd; or it was spelled with io instead of ea, which makes scarcely any difference; and the people who used it, Peacich, Peachich, or Peactich. Hence, in Scotland, they are called Pechs, or Pechts; and the Peachd, or t, of the Gaelic, would easily run into the Picti of the Latin.' p. 61.

The analogy of *peac*, and *pick*, we must readily admit: but we must strenuously resist the derivation of the Latin *Picti*, or the British *phictiaid*, either from *beak*, or *peac*.

Now for Dr. C.'s peroration!

'In this short, and, I may say, casual sketch, I hope I have, with all respect to every author, thrown considerable light on the early and controverted periods of our history. I have rendered the high antiquity assumed by our oldest authors, (who undoubtedly had more to go upon than we now know of,) not only probable, but necessary; and the few links which I have drawn together, seem to be a fair outline of the history of the Celtic Scotti, from their arrival in the northern parts of Britain, till the Romans finally relinquished the island. The means I have taken for this purpose, to be sure, are new, but they appear to me to be uncontrovertible; and, I think, by prosecuting the idea, much additional light might still be acquired, both respecting our own history, and, as I have shewn, that of other nations.' pp 65, 66.

We cannot compliment the author with our assent to his conclusions. He has thrown very little, if any, light on his subject. The antiquity assumed by old Irish, Scotch, and British authors, reaches to an incredible extreme. From the more authentic documents published in the Myvyrian Archæology, (although accuracy cannot be attained on such a subject) it appears probable, that both Britain and Ireland became inhabited during a period included between the tenth and sixth centuries before Christ. The means used by Dr. C. are far from being of a new kind, and very far from being uncontrovertible. We believe, that "much additional light might still be acquired, both respecting our own history and that of other nations;" but it must be by a very different process from that which he has commenced. The various phænomena of national distinctions, especially of language, which remain in our islands, should be diligently ascertained; the most ancient and authentic documents of our national history should be carefully examined; and these should be compared with the intimations of classical historians and geographers, relative to Britain and other European countries. By such a method, we are confident, much that is fabulous might be detached, much that is obscure might be illustrated, and much that is doubtful might be ascertained, concerning the remote history of our islands.

Art. VII. *Illustrations of Shakspeare, and of Ancient Manners:* with Dissertations on the Clowns and Fools of Shakspeare; on the Collection of popular Tales, entitled Gesta Romanorum; and on the English Morris Dance. By Francis Douce. 2 vols. 8vo. pp. 528, 497. Price 1*l.* 11*s.* 6*d.* Longman and Co. 1807.

THE liberal and well instructed mind derives both pleasure and advantage from studies, which the ignorant are unqualified to prosecute, and affect to treat with contempt. An acquaintance, however, with the history of former ages, with the events that have befallen our nation, and the manners adopted by our ancestors, is seldom decried as useless and unworthy of pursuit, even by those who have not acquired it themselves. Disquisitions on the history and use of words have been much less honourably received by general and superficial readers; partly, perhaps, because their value has been overrated by philologists and antiquaries. He who wishes, however, to understand correctly the terms which he uses in daily conversation, will not rest in that slight and undefined knowledge of their meaning which suffices for the common purposes of life; he will inquire their signification, at earlier periods, and will endeavour to understand them accurately, that he may apply them precisely. With the history of words, indeed, that of manners is in no small degree connected: and the history of manners is that of man. To those who look round with an observant eye, but an uncultivated mind, on the manners of their contemporaries, every caprice and absurdity appears astonishing and unparalleled, and they presently denounce the age in which these blemishes exist as worse than all that have preceded it. An acquaintance with the opinions and practices of former ages, is necessary to persuade the mind to generalize its observations, and affix and accommodate to the species the estimates it may have formed of individuals. Folly is a prolific tree; like the Banian of India, it sends forth a great multiplicity of branches, some of which flourish more than others at particular times, but which all spring from one root, and tend alike to the earth. The propensities of the human mind are not varied in principle, though they assume different appearances: and it is those only that know not what our forefathers were, who consider them as having been much better, or much wiser than their descendants. The manners of individuals, in the golden days of queen Bess, were strongly marked, as now, by the humour which distinguishes our nation; they were rude, swaggering, extravagant, heedless, independent; compared with those of our own day, they were more gross, without being more honest, less seemly, yet not more sincere.

The dramatic form of writing, wretchedly as it has been perverted to the most pernicious consequences, and essentially bane-

ful as scenic representations have invariably proved, is peculiarly formed to depict and preserve the contemporary manners. In this view, dramatic writers are valuable, according to the accuracy with which they have developed the concealments of the human heart, and the fidelity with which they have exposed the maxims and fashions of their age, and "held up the mirror to nature." At the head of these, in our nation, and in all others, is Shakspeare; a writer less tainted, than most of his fellow playwrights, by the profligacy which in his time infected both literature and the stage; and not guilty (we speak our sincere conviction,) of by far the major part of those offensive passages which disfigure his works. Had he published his productions himself, many passages that are now deservedly stigmatized, had never survived to dishonour his memory. With some of these he is doubtless chargeable; but in a large proportion of instances, the severity of censure should only fall on that indifference both to reputation and morality, with which he permitted the degrading interpolations.

In the course of the last century, many ingenious and diligent persons employed themselves as editors and commentators of Shakspeare, attempting to restore his text, which had been surprisingly corrupted, and to elucidate his meaning where time had rendered it obscure. They consulted writers, his contemporaries, for illustrations of the peculiar words, or acceptations of words, which he had adopted. Their labours were successful and popular, but, in the prosecution of such inquiries, there was and there continues to be ample occupation for all who are qualified to undertake it.

Mr. Douce has long been known as a gentleman deeply versed in the antiquities of our national literature and manners; and the volumes before us are highly creditable to his taste, his diligence in research, and his skill in our language. The motives that have influenced him in his labours, and the objects that he principally had in view, he has explained in his preface;

'One design [he observes] of these volumes has been to augment the knowledge of our popular customs and antiquities, in which respect alone the writings of Shakespeare have suggested better hints, and furnished ampler materials than those of any one besides. Other digressions too have been introduced, as it was conceived that they might operate in diminishing that tedium which usually results from an attention to matters purely critical; and that whilst there was almost a certainty of supplying some amusement, there might even be a chance of conveying instruction. Sometimes there has been a necessity for stepping in between two contending critics; and for showing, as in the case of many other disputes, that both parties are in the wrong.

'Some excuse may seem necessary for obtruding on the reader so many

passages from what Mr. Steevens has somewhere called "books too mean to be formally quoted." And yet the wisest among us may be often benefited by the meanest productions of human intellect, if, like medicinal poisons, they be administered with skill' pp. ix. x.

With this intention, Mr. D. selects a variety of passages from the dramas of Shakspeare, *seriatim*, and elucidates many of them with much skill, and on unquestionable authorities. To these criticisms he has added, a dissertation on the clowns and fools of Shakspeare: another on that antient and curious collection of fables, the *Gesta Romanorum*, of which he has discovered two *editions*, for we know not well by what better name to describe them, though one of them has hitherto remained in MS.: and a third dissertation, not the least amusing, on the ancient English Morris Dance.

A curious instance of the changes which often take place in the meaning of words, is mentioned in the following note on a passage in the Taming of the Shrew. The term in Matthews's Bible certainly conveyed no ludicrous idea when first adopted; but were it now retained it would raise a smile in the gravest congregation in *London*.

'Pet. Tush, tush, *fear* boys with *bugs*. 'To *fear* is to frighten.' In Matthew's *Bible*, psalm xci. v 5, is thus rendered: "Thou shalt not nede to be afraied for any *bugs* by night" In the Hebrew it is "*terror* of the night;" a curious passage, evidently alluding to that horrible sensation the night-mare, which in all ages has been regarded as the operation of evil spirits. Thus much seemed necessary in explanation or defence of the above most excellent old translation, which we have retained with very little change in the language; for the expression, from its influence on a modern ear, might have been liable to a very ludicrous construction. The word *bug* is originally Celtic, *bwbg*, a ghost or goblin, and hence *bug-bear*, *boggard*, *bogle*, *boggy-bo*, and perhaps *pug*, an old name for the Devil. *Boggy-bo* seems to signify the *spirit Bo*, and has been thought, with some probability, to refer to a warrior of that name, the son of Odin, and of great celebrity among the ancient Danes and Norwegians. His name is said to have struck his enemies with terror, and might have been used by the nurses of those times to frighten children, as that of Marlborough was in France on the same occasion. It is remarkable that the Italian women use *bau bau*, for this purpose, and the French *ba bo*. It should seem as if *ug* had been metaphorically applied to the *cimex*, that insect being in all respects *a terror of the night*. Nor was the word used in this sense till late in the seventeenth century, the old names for the house bug being, *wall louse*, *wig-louse*, *chinch*, *punie*, and *puneez*; the two last from the French.' pp. 328, 329.

Mr. D. comments thus on the expression of Othello—

'Wherein of antres vast and desarts *idle*.' Dr. Johnson has very properly taken notice of Mr. Pope's *inadvertency* in substituting *wild* for *idle*; but whether he is strictly right in regarding this word as "poetically beautiful," according to Shakspeare's use of it, may admit of some doubt. Perhaps in a modern writer it would be poetical, where designed

to express *infertility*.—It may be worth while to examine how it was originally used.

In Ælfric's version of Genesis, ch. i. ver. 1, the *inanis et vacua* of the Vulgate is rendered [illegible] (idle and empty.) Now it is conceived that *inanis* never signifies *infertile*, but *useless*, *unprofitable*; and such appears to be the meaning of *idle*. In two or three of the early Latin and English Dictionaries, *inanis* is rendered *idle*; and in this sense the latter word is used by Shakspeare in *Richard the third*, Act iii.:

"You said that *idle weeds* were fast in growth"

'It is clear that in the last instance *infertility* is out of the question; but *useless* and *unprofitable* well denote the poet's meaning, or rather that of the inventor of the proverb, which was afterwards corrupted into "*ill* weeds," &c.

'It is conceived therefore that Dr. Johnson is not accurate in his opinion, that *idle* in the before-cited Saxon translation is an epithet expressive of the *infertility* of the chaotic state. Wickliffe has not adopted this term; he has preferred *vain*; but in the first page of the English *Golden legend*, which contains a part of the first chapter of Genesis, we have—"the erth was *ydle* and voyde." Here Caxton the translator must have followed the *Vulgate*, corroborating what is already stated on the construction of *idle*.' pp. 267, 268.

The difficulty of keeping the public peace must surely have been great, when the youth of London, and indeed of most other cities, were accustomed to sally forth accoutred with sword and buckler; and prided themselves on their skill and courage in the management of those weapons; for the buckler was also a weapon of offence, having a long spike in the middle of it. Stowe, the chronicler, relates, that about the twelfth or thirteenth of Elizabeth,

'Began *long tucks* and *long rapiers*, and he was held the greatest gallant that had the deepest ruffe and longest rapier; the offence to the eye of the one, and the hurt unto the life of the subject that came by the other, caused her majesty to make a proclamation against them both, and to place selected grave citizens at every gate to *cut the ruffes, and breake the rapiers points of all passengers that exceeded a yeard in length of their rapiers, and a nayle of a yeard in depth of their ruffes*.' p. 64.

Nor was this all: for the servants of the noble families carried these weapons; and too often occasioned or perpetuated quarrels, which, like those of the Montagues, and Capulets, not unfrequently involved their masters.

Stafforde, however, in his *Briefe conceipt of English pollicy*, 1581, complains that the custom of wearing heavy swords was declining, and deems it a proof of growing effeminacy in his countrymen.

'I thinke (saya he) wee were as much dread or more of our enemies, when our gentlemen went simply and our serving men plainely, without cuts or gards, bearing their heavy swordes and buckelers on their thighes

insted of cuts and gardes and *light daunsing swordes*; and when they rode carrying good speares in theyr hands in stede of white rods, which they cary now more like ladies or gentlewomen then men; all which delicacyes maketh our men cleane effeminate and without strength.' p. 315.

The versatility of fashion is indeed a constant theme of daily observation: but it was no less observable and characteristic of our countrymen in the sixteenth century, than it is at present; we do not know, however, that Shakspeare alluded, in the speech of Benedict, to the talents of any contemporary *prince* for *cutting out.*

'BENE.—now will he lie ten nights awake, *carving the fashion of a new doublet.*

'Randle Holme complained that in his time (1680), Englishmen were as changeable as the moon in their dress, "in which respect," says he, "we are termed the Frenchmen's apes, imitating them in all their fantastick devised fashions of garbs." *Acad. of armory*, book iii. ch. 5."

That the female sex should not be exempt from reprehension on this subject, may easily be supposed; and among the most observable instances of their extravagance was the immensity of their ruffs. The pains taken to prepare them, and the dexterity requisite in the management of the poking-sticks (used to put them in shape) can hardly be imagined by our notable dames, who iron their own laces and trimmings, at barely a hundredth part of the trouble. A curious account is given (p. 358.) of a satirical print in ridicule of this fashion.

Whatever occasion borrowers may have to complain, now, of the many shapes taken by usury to evade the statute, and of the destructive arts of advertising money-lenders, yet in fact little improvement has been made in the conduct of this traffic since the days of our dramatist, unless, perhaps, in the art of advertisement and puff: and even this is doubtful, if we may judge from the account given of the posting bills used in his time by quacks and other impostors, (p. 162.) Mr. D. has however omitted to observe, in this note, the implied worthlessness of these commodities: *brown*, i. e. discoloured paper; and *old*, i. e. decayed ginger.

'CLO. First, here's young master Rash, he's in for *a commodity of brown paper and old ginger.*

'The nefarious practice of lending young men money in the shape of goods which are afterwards sold at a great loss, appears to have been more prevalent in the reign of Elizabeth than even at present. It is very strongly marked in Lodge's *Looking glasse for London and Englande*, 1598, where a usurer being very urgent for the repayment of his debt is thus answered, "I pray you, sir, consider that my losse was great by the commoditie I took up; you know, sir, I borrowed of you forty pounds, whereof I had ten pounds in money, and thirtie pounds in *lute-strings*, which when I came to sell againe, I could get but five pounds for them, so had I, sir, by

fifteene pounds for my fortie: In consideration of this ill bargaine, I pray you, sir, give me a month longer." But this sort of usury is much older than Shakspeare's time, and is thus curiously described in one of the sermons of Father Maillard, a celebrated preacher at Paris at the end of the fifteenth century, and whose style very much resembles that of John [George] Whitfield. "Quidam indigens pecunia venit ad thesaurarium supra quem fuerunt assignata mille scuta; dicit thesaurarius, Ego dabo tibi, sed pro nunc non habeo argentum; sed expectes usque ad quindecim dies. Pauper dicit, Non possum expectare; respondit thesaurarius, Dabo tibi unam partem in argento et alia in mercantiis: et illud quod valebit centum scuta, faciet valere ducenta. Hic est usura palliata." *Sermo in feriam, iiii. de passione.*"

The term *fustian* is well known to denote a kind of stuff, and to have been applied to a particular kind of literary style, according to the figurative idea of language as the *dress* of thoughts. It is not so well known that *bombast* has both these applications; it denotes, we apprehend, a *better* kind of bad style than *fustian*, as well as a better kind of stuff.

"*Bombast* is from the Italian *bombagia*, which signifies all sorts of cotton wool. Hence the stuff called *bombasine*. The cotton put into ink was called *bombase*. "Need you any inke and *bombase?*" Hollyband's *Italian schole-maister*, 1579, 12mo. sign. E. 3."

Mr. D. discountenances the suggestion of Horne Tooke, that the following words of Macbeth, "If trembling I *inhibit thee*," should be read "*inhabit then;*" yet this is the only explanation we have seen that suits even tolerably the tenor of the passage.

It is singular enough that Mr. D. should fail in his interpretation of phrases of the most obvious meaning. In Taming the Shrew, Tranio speaks of "tricks *eleven and twenty* long." Mr. D. thinks "*eleven and twenty* is the same as *eleven score.*" Whereas, it alludes to tricks upon cards, whose pips, when they shew *one and thirty*, win the game. Shakspeare has the same allusion, in another place, when speaking of one of his female characters, whose age is "*two and thirty;*—a pip out."

Mr. D. tells us, Vol. II. p. 42, on the expression of Buckingham (Hen. VIII.)

"Buck. I am the shadow of poor Buckingham,
Whose figure even this instant cloud puts on [out],
By dark'ning my clear sun.

'It is no easy matter on some occasions, to comprehend the precise meaning of Shakspeare's metaphors, which are often careless and confused, and of this position the present lines are, doubtless, an example. We have here a double comparison. Buckingham is first made to say that he is but a shadow; in other terms, a dead man. He then adverts to the *sudden* cloud of misfortune that overwhelms him, and, like a shadow, obscures his prosperity.' pp. 42, 43.

To us there appears no confusion of metaphor; the speake means to say, I am the *shadow* of poor Buckingham: but cloud coming between me and the sun, deprives even that sha dow of all form, of all correspondence to that figure of whic it was a resemblance as to shape, though not as to substance the outline of *this* shadow being now undistinguishable, reason of the greater extent of the shadow projected by t cloud.

On the fine expression of Wolsey, Mr. D. quotes fr Stowe's Chronicle the real words that he uttered, "Y hadd served my God as diligently as I have done the kin he wolde not have given me over in my graye heares." (Vol. 50.) We fully agree with Mr. Douce and Mr. Malone in wish for a correct edition of this valuable chronicle; and hope may be facilitated by the encouragement which the public given to the laudable undertaking of reprinting Holinshed Hall.

At the end of his notes, Mr. D. gives an amusing accoun Shakspeare's anachronisms;

'*Midsummer Night's Dream.* The scene of this play lies at Athe the time of Theseus, but we find the mention of *guns*, of *French-crown French-crown-coloured beards*; of *church-yards* and *coats in heraldry* clean *linen*, new *ribbons to pumps*, and *masks*; of *Jack and Gill*, the *nin morris*, and *blessing the bridal bed*. *Carols*, inasmuch as they are applie songs in general, and, in an antiquated sense, to dances, may be do though the allusion was in all probability to Christmas carols. He made to speak of the fire which burned the *Carthage queen*.' pp. 288.

'*Troilus and Cressida.* Hector quotes *Aristotle*; Ulysses speaks bull-bearing *Milo*, and Pandarus of a man born in *April*. *Friday* t *day* and even *minced-pies* with dates in them are introduced.' p. 291.

In the former of these, Mr. D. has omitted the mena Theseus to make Hermia a *nun*.

We regret to pass over so much curious learning and nious remark as is to be found in Mr. Douce's two dis tions, in one of which he classifies and describes, with e reference to Shakspeare, the *Fools*, who were once the sary appendage and favourite amusement of courts, and other details the history, the characters, and the forms *Morris dance*. It would be impossible to do justice to these ing, though not very important subjects, in the narrow pass of a critique; and those whom they might particula terest, will not repine at being referred to the work bef The antiquary, the black-letter bibliographer and phil and the admirer of Shakspeare, will read it with avidi delight. It is "got up" with care; it is adorned with neat copper-plates of uncommon and interesting subject

is still more enriched by the insertion of numerous wood-cuts representing implements, illuminations and old prints, and various other articles. This kind of illustration, which conveys clearer ideas of many subjects than could be communicated by whole pages of description, is worthy of adoption by those who may hereafter undertake, though with less qualification than Mr. Douce, to pourtray the manners of antiquity.

Art. VIII. *Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India, the Knowledge of Christianity.* With Observations on the "Prefatory Remarks" to a Pamphlet published by Major Scott Waring. By a late Resident in Bengal. 8vo. pp. 100. Price 3s. Hatchard. 1808.

WHEN the question concerning the attempts to introduce Christianity into India was brought so formally before the public as to assume the character of a controversy, we were not without some apprehension that, before the conclusion, we should see talent and genius seizing so opportune an occasion for the indulgence of a little witty or eloquent impiety. We could indeed well imagine the abhorring disgust, with which the accustomed pride of impious talent must think of descending to make party with such abilities as those of the mover and seconder of the proposal for expelling Christian missionaries, if we had not seen, in many instances, that talent has a remarkable facility, when directed against religion, of divesting itself of some of the modes of its pride, and will often consent, for any chance of increasing the momentum of its opposition to that sacred cause, to ally and amalgamate itself with some of the lowest substances in the creation. From having repeatedly witnessed this kind of humility, we did think it very possible that some of our infidels of genius might be too much delighted at finding a new mode of attacking Christianity, to be deterred even by the idea of having their literary reputation associated with that of Messrs. Twining and Scott Waring.

It is needless to say that Christianity would have no general, or lasting injury to apprehend, from any possible exertions of depraved talents; at the same time it is obvious, that any special plans for promoting it, which are founded on a narrow basis of means, and by their nature dependent for their execution on the tolerance or disapprobation of the state, must be liable to critical junctures, in which the dexterous sophistry or powerful declamation of a few able men, or even of one, might put them in hazard of abolition. If the full force of a genius, equal to that of Bolingbroke or Burke, had been let loose against the Indian missions, we should not indeed

have despaired of their safety; but we should have been more anxious concerning them, than if a pamphlet had been written against them by every man in England of the intellectual pitch of Messrs. Twining and Scott Waring. Talents of that very commanding order, are probably not in the possession of any of the infidels of our country; but there occurred to us the names of two or three individuals, whose power of acute, or brilliant writing, could have saved a bad cause from appearing with that squalid vileness of aspect, with which it has been forced into view by its unfortunate abettors.

Thus far this bad cause has been left very nearly in such hands, as are adapted to neutralize its malignity. Nor can such a forlorn state of its hopes, and such a very humble share of talents, be likely now to attract the cordial co-operation of any man, however much inclined to insult Christianity, who can feel in the smallest degree nice as to adopting a partnership in literary fame. It must be a most desperate affection for irreligion and absurdity, indeed, that should conjoin a man of talents with the party of the unfortunate Major, after he should have read the pamphlet at present before us.

It is universally considered as coming from Lord Teignmouth, who of course takes up the question with the very eminent advantage of an extensive and intimate acquaintance with the people and institutions of India; and also with what, in this enlightened and Christian country, as it is sometimes described, we are ashamed to call the eminent advantage of being acquainted with the nature of the Christian religion; a part of knowledge, however, which has not fallen to the lot of any of the individuals who have opposed the design of introducing that religion among the people of the East, though we give all due credit to the Major's declaration, that he has been hard at the study of theology the last twenty years, and was capital at reading prayers even when an officer in India.

Another most prominent and singular distinction of the noble author, from contemporary writers on Indian policy, is, that he actually believes in a Providence, if indeed the distinction does not rather consist in his believing the existence of a God. He is fanatical enough to maintain, and even to quote scripture for the opinion, that under the government of a righteous and all-powerful Being, a nation would not be very likely to suffer in its temporal interests, for a zealous endeavour, by pure instruction and persuasion, to diffuse among its heathen subjects the knowledge and love of that Being, even though a mere political calculation *did* give some surmise of danger in such an attempt. He also presumes to suggest, that while we may be very wisely and self-complacently

labouring to make every thing safe in Asia by means of a policy which expressly establishes the inviolable sacredness of idolatry, by commanding the true religion to be silent, that awful Being may choose to deem it a proper time to blast our plans; and that if he should so deem it, he will not want for means. All this is utterly unintelligible to the persons whom our author is opposing. To hear him talk at this rate, reduces them to the pure blank simplicity of astonishment. They cannot conceive what is come to him, at the latter end of a performance in which he has displayed so much knowledge and good writing; and even their belonging to our venerable religious establishment does not prompt their recollection, nor aid their comprehension, of this strange and uncouth doctrine of a providence.

Nothing in this controversy has struck us more forcibly, than the total insensibility of those who oppose the designs for instructing the heathens, to the consideration of the superintendence of a Deity. This is indeed very generally apparent in schemes of policy, whether devised by statesmen, or prescribed by such worthy instructors of statesmen as those by whom the government and the India Company have lately enjoyed the privilege of being lectured; but in the present case there is an odious prominence of irreligion. Schemes of policy are generally formed on an assumed principle of independence, merely, of the Deity; the means are to be sufficient without his assistance; and therefore the plans are not to be adjusted with any anxious or peculiar reference to his approbation. But in the present instance the very basis of the prescribed policy is a piece of direct hostility against the Divinity, in the refusal to permit the truth, which he has revealed by his Messiah, to attempt to oppose itself to a hideous superstition. Without this refusal, given in the most positive form, these persons say that India is lost to the merchants and government of England; that is to say, (if we were to put it in the language of religion) unless we take formal measures to perpetuate an infernal idolatry, Providence will give us no protection; but those measures being solemnly adopted, we may then assure ourselves the power of Heaven will defend our interests in the East. If these miserable and besotted creatures really have any notion of the existence of a God, this is precisely the amount of what they have been maintaining in relation to his conduct. We fear there is no exorcism, that will ever, on earth, reach the case of these unhappy mortals.

The author of this pamphlet was in India, and in the highest station there, long since Major S. W. left that country; and he has shown how contemptible it is, for a man to make and repeat confident assertions on subjects on which he is completely

ignorant, as the Major is proved to be of several important points in the actual economy of our government in Hindostan.

A cool and dignified language is maintained throughout, with very great propriety, for the author had a much higher office to fulfil than that of inflicting literary castigation. In the train of statement and argument, nothing can exceed the clearness with which the facts are brought out, or the candour and sound thinking displayed in the comments and inferences. We shall with great pleasure occupy our remaining space with several interesting extracts.

He notices the malicious fictions about "universal alarm" prevailing in Hindostan.

'I take it for granted, that if such apprehensions had generally prevailed among the natives of Bengal, the governor general of India would not have omitted to point them out, with their causes, and to have made a very serious representation on the subject to the Court of Directors. That such a representation has *not* been made, I am authorised to affirm, by private assurance from authentic sources: and I have this further reason to conclude that it has *not*, because the public have never heard of it; and more especially, because Major S. W., who would naturally have availed himself of such strong evidence if it had existed, has not ventured to mention it, nor refer to it.

'This reasoning will be deemed sufficiently *presumptive* against the *universality* of Major S. W.'s assertion; but for the limitations, under which it ought to be received, I will appeal to his own evidence: for he tells us broadly, "the jealousy and alarm which have pervaded the whole of the Carnatic and Mysore, have been but partially felt in Bengal, because the efforts of the English missionaries have hitherto not extended beyond a few inconsiderable villages, and the populous city of Dacca."

'The country subject to the East India Company on the Gangetic side of India, forms an area of about 200,000 square miles; and we may safely, then, on the authority of Major S. W., with the exception of "a few inconsiderable villages and the city of Dacca," exclude this immense extent of territory from the impression of that alarm and apprehension which, no *'undoubted authority,'* are asserted to pervade every quarter of Hindostan.' p. 20.

The following representation is made in answer to the assertion, that a permission of the efforts to impart Christianity to the people of Hindostan, would give them the impression that they were intended to be made Christians by force.

'The natives of India, whether Hindoos or Mahometans, have the clearest possible demonstration that no such idea as their *forcible conversion* can be entertained by the British government. They enjoy the most complete religious toleration: and the performance of the rites and ceremonies of their respective religions, is unmolested, and without restriction, even in Calcutta, under the very eye of the ruling power. They see this principle avowed in the laws by which the country is governed; their experience tells them that it is practically observed by all the officers of government, whether civil or military, by judges, collectors, and com-

mercial agents, and by the officers of the army; they are sensible that if any violation of it were attempted, redress for the injury might be obtained.

'The regulations for the administration of civil justice, which are published in the languages of the country, and now familiar to the natives, not only exhibit a standing document of the tolerating spirit of the British government, but of its attention to the laws and usages of the people. All suits regarding succession, inheritance, marriage, cast, and other religious usages and institutions, are decided by the laws of the parties concerned in them, whether Mahomedans or Hindoos; and native officers, for the special purpose of expounding the Hindoo and Mahomedan law, under the denomination of *pundits* and *muftis* or *moluvees*, are attached to every court.

'In all the capital cities, principal towns, and districts, Mahomedan officers, known in this country by the title of Cadis, are stationed for the purpose of performing the religious duties and ceremonies prescribed by the Mahomedan law, and various other functions, at the public expence, and their appointments are so far independent, that they are only removable for misconduct. The criminal justice of the country is still regulated by the Mahomedan code, although with some specific modifications, which even the bigotry of the followers of Mahomet cannot disapprove.

'Learning, and reputed sanctity among the natives, are not only admitted as recommendations to official employment, but entitle the possessors of them to respect and distinction. At Calcutta a college, founded by Mr. Hastings, at the expence of the Company, still exists, for the education of the Mahomedan youth in the knowledge of their laws; and there are various Hindoo seminaries, as well as religious endowments, established in different parts of the country, upon old foundations which have not been molested.

'In the civil intercourse between the natives and Europeans, the prejudices and customs of the former are respected; and they are flattered and pleased by the attention of Europeans to their literature.

'All these facts come home to the feelings and daily experience, both of Hindoos and Mahomedans. Is it possible then to conceive, that the circulation of the Scriptures, and the toleration of missionaries, will so preponderate against this weight of evidence, as to induce the natives to believe that we mean to *force* them into Christianity? If the natives were *compelled* to receive the Scriptures when offered to them, or to listen to the discourses of the missionaries, the supposition might have some plausibility; but while the option remains with them to receive the Bible, and hear those who teach its doctrines; as long as the system which I have described continues; the natives must see and feel that they have no ground for apprehension that the British government can adopt the preposterous idea of forcing them to become Christians.' pp. 61.—63.

The Major had constantly asserted or assumed, that all the customs and laws of the natives have been preserved inviolate by our government. He is here shown, to his full satisfaction, that he is very much a stranger to the proceedings of the British government in India; and that while the substance of the Mahometan and Hindoo laws and customs has been preserved, very many important alterations have been gradually

introduced, tending much to prove, that the institutions of the natives may be greatly modified without exciting any permanent disaffection.

A concise estimate of the probable number of Hindoos who have during a few past ages been converted to Mahometanism, to Christianity, and to a kind of simple deism, evinces the absurdity of asserting their "invincible" attachment to their superstitions.

The author takes a short view of the religion, as it is called, of the Hindoos, which he easily proves to be, in substance and practice, absolute idolatry, in the strictest sense; he then displays the detestable state of their moral principles and habits.

In discussing the *policy* of introducing Christianity, our author makes some most interesting observations on the foundation of the British power in India, and on the feelings and reflections of the Hindoos, while beholding themselves subjected to a foreign people so strongly contrasted to them in all their opinions and customs; and he then proceeds,

'That such a state of things admits a wide scope for the operation of discontent and disaffection, whenever other causes may tend to excite them, will not be disputed: the public feeling, under such impressions, is prepared to receive any inciting impulse, and may be set in action by causes of no extraordinary irritation. With every precaution on our part, such causes will occur, and may derive an additional impulse from the arts of the disaffected.

'What then is our obvious policy under such circumstances?—to implant in the mind of the natives principles, that, if they reason at all, they may reason to some beneficial consequence—such as will connect attachment with allegiance, and give them an interest in the prosperity of our European government: in other words the principles of the Christian religion.

'Major S. W. asks, if it can be supposed possible "that thirty thousand British subjects could retain an empire containing fifty millions of people, if the Christian religion was universal in India?" The question will not at this time be deemed to require a solution, and on his principles the case will never occur. But it is more pertinent to ask, whether the British dominion in India would not acquire additional solidity by the accession of a body of natives united to us by the bond of a common faith? Major S. W. foresees no danger in the operation of bigotry, superstition, and prejudice, which, whilst they exist in their present force, must oppose a bar to a cordial union between the natives of India and their European rulers. I see the subject in a different light; and, without wishing to circumscribe the limits of that toleration which has been hitherto adopted, feel the necessity of introducing a principle of counteraction and melioration, by implanting amongst them the doctrines of Christianity.'

After this most able and conclusive performance, we do not see that Indian missions can need any further defence.

Art. IX. *The English Practice of Agriculture exemplified in the Management of a Farm in Ireland,* belonging to the Earl of Conyngham, at Slane, in the County of Meath, *(East Meath)* with an Appendix; containing a comparative Estimate of the Irish and English Mode of Culture, as to Profit and Loss: and a regular Rotation of Crops for a Period of six Years. By Richard Parkinson, Author of the Experienced Farmer, and other Works of Agriculture. 8vo. pp. 338. Price 9s. bds. Longman and Co.

THE reputation Mr. Parkinson has acquired as an agricultural author, by his "Experienced Farmer," and his "Tour in America" (see Ecl. Rev. Vol. II. p. 65) certainly does not intitle him to pester the public with all the vapid remarks, crude inferences, and impertinent stories, that he may be able to pick up in the course of his agricultural pursuits. The few original observations worthy of being recorded by the press, which occur in this heterogeneous and immethodical volume, should rather have been communicated to the world in the Agricultural Magazine, or the publications of the national board, as far as the interest of English farmers is concerned. But it seems that the author intends it especially for circulation in Ireland; he thinks the Irish farmers and landholders will be convinced, by his example and his writings, that they follow a very imperfect system, and are extremely deficient in the most important parts of rural economy; that they will adopt the mode of agriculture which he attempted to introduce at Slane; and that they will eagerly buy up, not only the greatest part of the impression of this work, but also 500 copies of a second edition of his "Experienced Farmer," printed in America, which he informs us he has put into the hands of two very respectable booksellers in Dublin. The obnoxious way, however, in which he speaks of Irish prejudices, and of Irish manners, of the country itself, and of the character of its inhabitants, is likely to prevent his book from becoming a favourite on the other side of St. George's channel; and we fear he will receive very unsatisfactory accounts from his Dublin booksellers.

Mr. P.'s design of laying a contribution on the farmers of both countries, has occasioned some oddity in the naming of his book. To attract Irish readers, he calls it "*the English Practice, &c.*"; to attract English readers, we suppose, he labels it on the back, "Parkinson's *Irish Farming*."

Of the effects of a smothering crop, as a substitute for a fallow, the author gives the following account.

'The chapel field was sown with grey peas in the proportion of twenty stone to an acre*. This was done more with an intention of smothering

* We apprehend some mistake here. REV.

the weeds than for a crop of corn (pulse); and it proved effectual. The peas grew luxuriantly; and, in the beginning of May, were about four inches high, but weeds of every description, and particularly couch, springing up among them, it was hard to judge whether the weeds or peas would be the master-crop. As sheep will not eat this kind of pea, I turned three hundred ewes and lambs into the field, which excited the surprise of all who beheld it; for this kind of farming being wholly new to the people of this country (Ireland) they supposed the crop would be destroyed: and when they saw it had the desired effect, that the sheep ate the couch and weeds only, their surprise increased. The peas being thus the master crop grew very luxuriantly; and although they yielded so little corn as hardly to be worth threshing, the produce was very great in straw, so great that in many places the weight of it (the root-end rotting when the peas were in blossom) smothered the land in such a manner, that the field was rendered a much better fallow than many acres that had been tilled by the plough and harrow during the summer; which proved a wet one. From what I observed in this instance, I am of opinion, where land is proper for peas, that, by remarkably thick and early sowing, as early as the seed can well be got on the land, and afterwards weeding with sheep, a fallow may be nearly completed, thistles excepted, in a wet summer; and if it prove a dry summer, there will be a great chance of a good yielding crop of peas, and not a very bad fallow, besides the advantage of adding largely to the dunghill.'

Mr. P.'s precipitancy in making up his decisions on partial or imperfect grounds is strikingly exemplified at p. 27, where he tells us, he has found from experience, that a scarifier with seven teeth is much superior *for any land* to one with thirteen teeth, which he had before recommended in his Experienced Farmer; and at the same time, this experience appears to have arisen solely from scarifying a field that was so full of stones and couch that "from the nature of the land the teeth broke continually, and when seven only remained, it performed its office well and was of great service." Notwithstanding he thus gives the preference to a scarifier with seven teeth, we are presented with a plate and description of one with *nine* teeth. The construction of this scarifier appears to us very well adapted for the purposes intended; and it is certainly to be preferred to the one with thirteen teeth, which in foul ground, where the implement is principally of use, are apt to gather and entangle the rubbish, and render the labour very severe.

Very little practical utility is to be derived from the account, minute in some places, contorted in others, and uninteresting in most, of the methods of cultivation pursued in each field of the farm at Slane. We have endeavoured to discover whether the author had any particular system to recommend; and we believe, that he meant this work principally to point out

the advantages, and exemplify the possibility, of a farm of sufficient dimensions being made to produce its own manure, and being cultivated without fallowing. This is Mr. P.'s system in his other works, and is highly worthy of approbation: but those who wish to understand it should consult the "Experienced Farmer."

From our author's description of the people of Ireland, we extract what relates to the farmers and their labourers.

'There are very few respectable farmers; such as are called little gentlemen, are amongst the meanest farmers; and they are worse in appearance, and enjoy much less comfort than an English labourer. The class that goes by the denomination of middlemen is the destruction of the country. The middleman purchases from the landed proprietor, for a sum of money, leases on lives at reduced rents; many of these middlemen are in the possession of perpetuities of this kind, purchased many years back at six shillings an acre, which are now worth full thirty shillings, and might even be let for two pounds an acre and a fine. The middleman, having obtained such leases, lets the land out in small parcels, at 50 or 60*s.* per acre, to men of little property, who build their own cabins, &c. and again underlet part of the land to labourers, for the cultivation of potatoes or flax, or both, at five or six guineas per acre. The cabins of these poor labouring men are built of clay, without wood or stone in the walls, with a hip at the end, and a frame, intended for a doorcase, with something like a door in it, often without hinges, and propped withinside by a stone. The roof is composed of five or six pieces of wood called ribberies, at the distance of three or four feet asunder, with some boughs of trees tied to each ribbery with straw, and then thatched in a very slight manner. Few of the cabins have chimnies, the inhabitants make their fire in the midst of the cabin; a hole or vent is left in the centre of the roof for the smoke to escape; but as the fuel for the fire is generally composed of something wet, such as straw, stubble, potatoe tops, green furze, or small branches of thorns, the smoke soon fills the cabin, and makes its way out at the door, and through the thatch in every direction.'

A sad account then follows of the depredating habits of the inhabitants of these hovels, with a disgusting picture of their squalid wretchedness; after a digressive excursion to General Washington's seat in America, Mr. P. completes his sketch by saying, "a man who has never seen this country would scarcely believe, that there existed so corrupt a set of people on the earth."

There are strong symptoms of book-making in this work; some parts of it, the author confesses, "were written several years ago" (p. 235); a large quantity of the materials is very irrelevant: the statements of profit and loss are unnecessarily prolix, and the neglect of method induces continual repetitions. It undoubtedly contains much useful advice, and many just observations; but we cannot flatter the author with any hope that a publication so injudiciously made up can be very useful in Ireland, or popular among his own countrymen.

Art X. *A Description of Ceylon*, containing an Account of the Country, Inhabitants, and Natural Productions; with Narratives of a Tour round the Island in 1800, the Campaign in Candy in 1803, and a Journey to Ramisseram in 1804. Illustrated by Twenty five Engravings from original Drawings. By the Reverend James Cordiner, A. M. late Chaplain to the Garrison of Columbo. 2 vols. 4to. pp. 445. 360. Price 3l. 11s. 6d. Longman and Co. 1807.

SOME of us can recollect it among the vain feelings of earlier life, that we regretted the disproportion between the dimensions of the globe and the locomotive powers of man, and should have been glad for the one to have been greater or the other less. Or it would have partly contented us, as to our own gratification, (and we own we were not much caring for that of persons in distant nations) if ten or twenty of the most wonderful objects and scenes in the whole world had been placed in such contiguity as to be comprehended in one country, and in Europe, where a moderate share of travelling might have brought us in sight of all that most deserved admiration on earth. But as these objects are placed at such distances that a hundred thousand miles of travelling, and the average length of human life, would hardly suffice to carry a man to all the principal of them, we felt great mortification, while burning with a most eager passion for the sight of the wonders we read of, to think of the miserable slowness of the modes of human motion, as set against the immense spaces which must be traversed to gratify the ambition of curiosity. When, in addition to this, we found ourselves denied the means and facilities for visiting even many remarkable scenes much nearer home than those which make the most conspicuous figure in a description of the globe, means which would have enabled the ordinary powers of motion to reach these nearer objects of curiosity in a comparatively short time, we did sometimes feel the wonderful accounts of travellers and naturalists operate as a bitter satire on our lot as belonging to such a slow moving genus of animals, as being placed so far from the most interesting spots on the earth, and as having at command so few of the compensations derivable from viewing more accessible, though less magnificent, wonders. It was mortifying, after reading of Niagara, to find nothing in the compass of our walks more striking than the weir of the mill-pond; to turn our eyes from the page which described an eruption of Etna, to see the smoke of a brick-kiln or forge; to be reminded of the pyramids by the sight of a steeple, or to have our reverie about Thebes or Palmyra interrupted by coming in view of a ruined manor-house. And even when, being in a much less ro-

mantic and classical mood, we carried the excursions of fancy no farther than Derbyshire, Cumberland, Killarney, or the Highlands, the indulgence became a very equivocal gratification, while we looked over the dull level or the insignificant hillocks around us, and considered how many things concurred to forbid our going even a hundred leagues to indulge our taste for the beautiful and the sublime.

With no very good grace, perhaps, we submitted to our destiny, which every interesting book of travels we successively read, tempted us to deem an unfortunate one, but which we endeavoured to alleviate by making to ourselves a positive assurance, that at some period of life we absolutely would and must repay ourselves, by gazing on Alps, or cataracts, or the ruins of ancient grandeur. It was not so obvious how this could be, but an acknowledged certainty that it was *not to be*, would really have been a grievous conviction.

Though still subject to a revival of all our ancient enthusiasm when we look into some parts of the books of Bruce or Denon, and though it is somewhat hazardous to our peace of mind to read about Rome, Herculaneum, Vesuvius, and Antiparos, yet time, sober reflection, and disappointment, not to add the infirmities of age, have done a good deal toward reconciling us to our excursions of half a mile, to our garret, and to our arm-chair, sitting in which garret and chair we often depute our imagination to accompany, instead of our bodily form and substance, the adventurers who traverse large tracts of sea and land. When these heroes are brought into desperate perils, we look complacently round on the dingy walls of our garret, and kindly grasp the arm of the chair, feeling ourselves very glad that our bodily substance is where we find it to be; but no sooner do we see them dexterously eluding or bravely surmounting the danger, than we begin to think that we were qualified to share the exploit, and deserving to share the triumph. When we beheld Park in the very romantic predicament of finding the gates of the town shut against him, while he heard a lion roar, and perceived its very near approach by the rustling of the bushes, there is no doubt that we blessed ourselves in the security of our situation; but when this man of resources mounted a tree, and defied the enemy, we thought that we also could have climbed a tree with the adroitness of apes, and there laughed at the formidable king of beasts. Some of our readers may be spiteful enough to say, that a cluster of reviewers, with their spectacles on, up in a tree, would have been a goodly sight, and to wish we might have been reduced to hold our sessions no where else to the end of time. They must however pardon

our opinion, that no tree was ever so richly loaded as the one in question would be:—but we are talking about the adventures of travellers, and the employments of our garret. Till that impatience to see wonderful things, which we have described as the grand passion of our youth, shall totally subside in old age, we shall hold it a principle of prudence to distribute books of travels into two classes, the animated and wonderful, and the sober and common. The former class we may hope to read in safety and advantage in our dull and languid seasons, since they will be at such times sufficient to enliven our spirits, without exciting us to deplore the want of wings or balloons, which we should be likely to do if we were to take up such books at an hour when our minds are at all infected with ardour and enthusiasm. This latter is the proper season for perusing slow-paced narratives and tame descriptions, which may contribute to damp the distempered passion, that is so fierce for distant climates.

We are willing to acknowledge our obligations for a degree of benefit of this kind, derived from the work before us. Except for such an use, too considerable a portion of it consists of a journalizing narrative of very uninteresting and insignificant circumstances. The party breakfasted in one bungaloe, dined in another, and supped and slept in a third. They are transferred from land to river, and from river back again to land, with a due alternation of palanquins and barges, and slumbers and fiddles. They kept far enough aloof from the territory of snakes and leeches, and took care to be fanned, all the way, by sea breezes. At proper distances they found forts, which appear to be better furnished with cooking utensils than with cannon; though there can be no doubt the gallant Colonel or Captain Commandant would be, to the extent of his stock, as liberal of his ammunition to a French invader, as of his dinners to the retinue of the Hon. Frederic North. This honourable gentleman is carried about through every part of the book like a show, as if he were some giant, dwarf, or albino, and at every turn his numberless virtues are lauded with an exemplary patience of psalmody. It is not that we are making the slightest difficulty of believing all the fine things predicated of the gentleman, as we know that the East is, beyond all others, the climate in which Englishmen's virtues have ever bloomed with the richest luxuriance; but it is that Mr. Cordiner's laborious eulogy looks too much like either the gratitude or the hopes of servility; or perhaps it is that we have the same perversity of nature that was tired of continually hearing Aristides called the Just.

The minute topography of Columbo and its vicinity, and

one or two more towns, is excessively trifling and useless. What can it signify to any body in Europe, in what part of a town in Ceylon the inhabitants may buy their victuals; how many streets and roads go from this bazar, and in what direction; on which of these roads the Dutch church is situated, and whether on a declivity or a flat; or at which end of the town the most celebrated Mr. North lived during one given year, and at which during the following? There are pretty gentlemen's seats in the environs of the town, a circumstance altogether peculiar to Columbo in Ceylon. A carefully minute account is given by the Reverend author (who seems much at home on the subject,) of the rooms, assemblies, amusements, and dinners, of several convivial clubs; which however it is to be presumed he frequented in no other character than that of a grave observer of human manners, though his benevolence has forbidden him any Catonic or cleric reflections, and has even warmed him into a language very like that of full complacency.

Notwithstanding however some causes of complaint against Mr. Cordiner's book, we shall be prompt to do justice to its merits. It is written with great modesty, and excepting here and there a descriptive passage of rather too fine a cast, with much neatness and propriety of expression. It affords almost all the information respecting Ceylon; which could be gained on any terms short of hazarding life by an attempt to explore the Candian territory; it gives various details of those branches of agriculture, of which a description otherwise than minute would give us no competent idea; and it contains a number of very interesting extended sections, describing the mode of catching and taming wild elephants, the pearl-fishery, the growth and preparation of cinnamon, the natural salt-pans, and the most remarkable fruit-trees. The long narrative of the Candian campaign in 1803, is written with singular clearness and simplicity, and is in every respect highly interesting. Nor will the philosopher and the moralist be content with reading but once the ample accounts of the diversities and the manners of the native inhabitants of the island. Till the interior country shall be much more laid open than there seems at present any reason to expect, we shall be fully satisfied with the information supplied to us respecting this island by Mr. Cordiner.

He describes the island as abounding with scenes of romantic and exquisite beauty, though not many of those which he visited appear to reach the character of sublimity; and, with all imaginable partiality for his own country, we may be allowed to doubt whether it will convey the richest

idea of the oriental luxuriance to say, as Mr. C. repeatedly does, that the enchanting scenery bore a strong resemblance to that of Great Britain.

The climate on the whole appears to be insalubrious, and especially the interior country is almost as deadly to Europeans, as if the woods had all grown from slips of such a tree as the fabulous plague of Java. Columbo is not so bad, but even the vast cinnamon groves in its neighbourhood would be, to a native of our northern latitude, a very insufficient compensation for the oppressive heat, which should require the following expedient for fanning us into a patience of our existence.

'The long halls are the places where the guests are entertained at dinner. Many of them afford sufficient accommodations for parties of from fifty to eighty persons. From the roof or ceiling is suspended a *punka*, for the purpose of ventilation, when there is no natural breeze. It is an oblong frame of wood, covered with white muslin, and is hung by ropes along the centre of the room, the lower part of it being about six feet from the floor. The dining table is placed under it, so that the perpendicular frame, if lowered down, would bisect it lengthwise: and every person present partakes of its influence. Cords are fastened to two or more cross bars in the frame, and united to one rope in the centre, by which the *punka* is drawn backward and forward, with a motion like that of a pendulum. Sometimes the rope runs over a pulley fixed at the top of a door in the centre of the hall, on the outside of which stands the servant who keeps the ventilator in motion. The pulley is chiefly useful for keeping up the rope, and preventing it from touching the heads of any of the company. Either with or without it, one man moves the machine with very little exertion. A stranger on his first arrival in the country, while sitting at table, and feeling the influence of this fan, naturally imagines that a refreshing breeze is entering at the open windows. This luxury was first introduced into Ceylon in 1799, by Gen. Macdowall, on his arrival from Calcutta, and is now adopted by all the English inhabitants. The Portuguese and Dutch bear the heat with greater patience; and having always been solicitous to exclude the natural winds from their houses, they are not inclined to create an artificial breeze.' Vol. I. p. 32.

Columbo is evidently the favourite spot with our author; we will give part of his description of its vicinity.

'Columbo and the surrounding country have an enchanting appearance from a ship a few miles out at sea. Thick woods of cocoa-nut trees, on gentle rising grounds, extend on each side of the fort along the shore. Chains of lofty mountains rise behind them, a few only of which are discernible from the land. On a nearer approach the scenery becomes still more interesting. A wide semicircular bay extending into the mouth of the Calany river, has a grand and pleasing effect. And the prospect is enlivened by the villas of English inhabitants, placed in high and conspicuous situations. These delightful spots were unoccupied, and overgrown with wood, when Columbo surrendered to the British arms. Many others equally desirable are still covered with impervious thickets, which, while

they obstruct the view, proclaim the genial nature of the climate, and the excessive indolence of the native inhabitants. At the same time the soils not esteemed favourable to the purposes of agriculture, being an accretion of sand and clay, in many places impregnated with iron. The Dutch inhabitants of Ceylon took particular pains to exclude the sea air from their houses; and placed them in sheltered vallies, in the midst of marshes, and often close to pools of stagnant water. It has been said that they even studied to promote unhealthiness, as a security to their possessions: and in this object they have succeeded at Batavia the capital of their Indian dominions. For the pestilential air which is generated and encouraged there, has been the means of preventing the British arms from taking possession of that rich and valuable settlement.

'Nothing about Columbo is more apt to excite admiration than the flourishing state of the vegetable world. So much beauty and variety are in few countries equalled, and no where excelled. The thick shade of majestic trees, the open prospects, the lively verdure, the flowering shrubs, and parasitic creepers, unite their charms to render the morning rides delightful. To describe the variegated scenery, the different appearances of the trees, the ornamental shrubs, the perpetual summer, and never-ceasing spring, is a task which language cannot adequately perform. The artist who could do justice to the scenes, would be ravished with exquisite transport whilst he exercised his art for the advantage of the public.' Vol. I. p. 59.

'The social economy of the English inhabitants appears to have been no less to his taste.

'The men at the head of the civil and military department are particularly amiable; and all ranks live together in a mutual exchange of the most friendly and familiar intercourse.

'The offices in the courts of law are filled by men of eminent professional attainments; and their fair partners add to the number of pleasing objects which adorn this Indian paradise.

'One thing, which evidently contributes to enliven the pleasure of social intercourse, is the general intermixture of military officers with the civil servants. The urbanity of manners which distinguishes the soldier is universally known, and in this respect the garrison of Columbo has been singularly fortunate.

'The society is extensive enough to afford an agreeable variety, but not so large as to be necessarily divided into many parties.

'When a stranger arrives he is introduced to every lady and gentleman in the settlement in the course of a few days. If he be a bachelor, and not appointed to any high station, it is expected that he will call on every family with which he wishes to cultivate acquaintance. If he bring a wife with him, or be a person named to an office of distinction, the settlement consider it as their duty to be the first to commence the civilities.

'When female strangers arrive, both ladies and gentleman feel themselves called upon to honour them with their respects. These rules however are not without exceptions. A man of sense is not scrupulously ceremonious. A superior is often the first to call at the house of a person who ranks below him; and a young lady never hesitates to be the first in paying attention to the matrons of the colony.

'The time for making complimentary visits is in the morning: and the hour of public dinners seven o'clock in the evening.

'There is less of Indian manners to be seen among the English inhabitants of Ceylon, than those of any other of our eastern settlements. The greater part of the former have come directly from Great Britain to this island: and although some have touched on the coast of the Peninsula, they neither find it necessary nor convenient to adopt the system of living practised there. Ladies and gentlemen of the first respectability in Columbo delight in the recreation of walking in the morning and evening. On the Indian continent no person stirs out either by night or day unless in a palanquin or carriage. Even if the climate did admit of it, the quantity of dust on the roads there would render walking disagreeable.' Vol. 1. p. 75.

(To be concluded in the next number.)

Art. XI. *Memoirs of the Life and Character of the late Rev. Cornelius Winter;* compiled and composed by William Jay. 8vo. pp. 500. Price 9s. boards. Bath, Gye; Williams and Co. Hatchard, &c. 1808.

THE characters of men are, of all earthly things, the noblest objects of contemplation. The relations and agencies of the physical elements, the structure and qualities of the various forms of organised matter, the whole fabric of nature, with all that it possesses of grand or beautiful, must fade and vanish away, in the comparison of serious thought, before the beings who derive their origin from the skies, and inherit immortality. If there were an order of creatures, occupying an intermediate station between the human and the brute, intelligent as the one, and perishable as the other, we can imagine how reverently they would regard a being of this happier class, as destined to behold them successively sink out of existence, to witness the final extinction of their race, and gaze on the conflagration of the globe which should entomb it. And there is nothing in this material world to which celestial spirits can look with so much interest, as to beings who possess a nature congenial with their own, and who will shortly participate in their occupations and enjoyments. To man, however, the noblest earthly study is also the wisest. Biography enables him to extend a mental existence over every past age, to assume any depicted character, and place himself at will in every recorded situation. It enriches him with the accumulated experience of his predecessors, and with a portion of prophetic sagacity. If he would ascertain the future effect of a given event, or state of circumstances, or progressive discipline, on his mind, he may obtain at once the requisite knowledge, without the hazard or the pains of an experiment. It is not necessary now, for instance, that he should exhaust the resources of sensuality, in order to know that at the close of life he would be stung with self-reproach,

and haunted by presaging visions of despair and horror. Particular results will follow with almost unvarying certainty particular actions and modes of life; the science of human nature, which displays them, is as perfect as that of physics, and furnishes us with the most accurate instructions for determining and foreseeing our condition in the preparatory state of mortality, and our destiny in the ulterior and invisible world. Reflections of this kind will strongly influence a considerate mind to prefer the study which is conversant with individual character, to that which contemplates the vicissitudes of national affairs. History, so far as it is distinct from biography, and employs itself in developing the nature and the causes of those changes which political communities have undergone, must yield to biography, both in usefulness and in grandeur: in usefulness, because its deductions are of no practical value, except to the small number of students who may be empowered to administer the public concerns; in grandeur, because the largest aggregation of mortal interests is incomparably less precious than one single interest of infinite duration.

Highly desirable as it is, for the perfection of our acquaintance with human nature, that every species of character should be illustrated, there are doubtless some characters which will most generally repay the attention of the student. And these are, as Mr. Jay observes, not those of the most elevated individuals, or persons who are distinguished by the most extraordinary achievements, or of those whose course has been the most surprising and eccentric.

'For the purposes of biography, those lives are the most eligible that are the most imitable; and these are derived from characters that belong to our own community, that are found in the same relations and conditions with ourselves; whose circumstances make us feel for the time the emotions which would be excited by the same good or evil happening to ourselves; whose attainments, while they resulted from the divine blessing, appear not to have been preternatural, but were made under no greater advantages than our own; whose progress was not less owing to the stroke of the oar, than the favourableness of the wind; whose excellences, while they do not discourage us by their perfection, animate us by their degree; whose success teaches us not how to be great, but how to be good and happy; whose piety is not fluctuating, but steady; not visionary, but producing a beautiful correspondence to all the claims of the stations in which they are placed.' Pref. pp. xiv. xv.

A life, moreover, is especially worthy of remark, in which the character is exhibited in diversified circumstances and relations, and in which the subject is also the biographer. All these peculiarities, it is justly observed, confer interest on the volume now before us. We cannot avoid introducing the

concluding sentences of Mr. Jay's preface, in which he obviates the charge which the jealousy and envy of the prejudiced, or even the scepticism of the intelligent, might bring against him, of exaggerating the virtues of his friend.

'In commendation of this servant of God, this benefactor of man, I am in no hazard of contradiction from those who knew him: for perhaps seldom, if ever, was there such a harmony of sentiment concerning any individual before. "That good man," was the manner in which he was always introduced, and the preface to every thing that was said of him.

'The work ought to have been better: and probably would have been if more time had been allowed by the importunity of friendship; but I have done what I could in a very few weeks of frequent interruption and indisposition. I have laboured with pleasure, and rejoice in the enterprise, from a persuasion that what I have written from the warmest affection, and the highest regard, will at the same time be ratified by a large proportion of the public voice; and that I am doing good to others, while I have an opportunity to indulge my own feelings, and to acknowledge the obligations to my dear and honoured friend and benefactor, which I shall never be able to discharge. To him I owe all my respectability in life, and all my opportunities of public usefulness. Though not a child by birth, I have been one by adoption; and close this preface by a line borrowed from Homer, which our admired Cowper, with some little variation, inscribed on a bust of his Grecian favourite:

"Ως τε πατὴρ ᾧ παιδὶ, καὶ ἅπτετ λήσομαι αὐτῶ."

Lov'd as his son, in him I early found,
A father, such as I will ne'er forget.' pp. xx. xxi.

The glowing expression of grateful and lamenting affection, which captivates the reader in this preface, diffuses itself over the whole of Mr. Jay's description of his friend, and imparts to it a peculiarly tender and endearing charm, like that with which a beautiful scene is invested by the warm and solemn colouring of sunset, when its minute blemishes and defects are involved in a slight indistinctness, while its prominent and noble features are well defined and richly illuminated. To have excited such an affection in the mind of so estimable a person as Mr. Jay, and in the minds of so many other excellent men who intimately knew and deeply deplore their beloved associate or tutor, is a circumstance in itself sufficient, without direct testimony, to establish a conviction of the uncommon worth of his character. And few readers of this interesting volume will be surprised at the prevalence of such an affection among the connexions of Mr. Winter, or be insensible to a feeling of regret, if they have lived in the same country, at the same time, without sharing his friendship or meeting with a similar friend. They will be impressed with a persuasion, that his mind was of superior

rank, if not of transcendent stature; that if he had not the intellect of an archangel, yet he possessed the animated benevolence that we attribute to a seraph; and that to retire from an association with him to the company of superior geniuses of terrestrial dispositions and pursuits, would be rather a descent than an elevation, like the approach to a mountain on earth from a plain in Paradise. We are pleased with the exhibition of such a character, as dignifying our common nature, and as illustrating the excellence of our common Christianity,—as displaying the moral worth which our degenerate race is still capable of attaining, and pointing to that holy religion through which it is to be attained. When we reflect, indeed, on the disgrace in which a volume like this must involve the enemies and revilers of evangelical religion, it is with an exultation that pity itself cannot wholly repress. According to the opinions that have lately insulted the common sense of our countrymen, this evangelical preacher, this believer in the atonement of Christ, this expectant of salvation from the *mercy* of God, this maintainer of justification by faith, should have been one of the most profligate and licentious of men, an arrogant pretender to the peculiar favour of heaven, and a rigid uncharitable bigot; yet in defiance of all such opinions, he presumed to be irreproachably pure, devoutly grateful and humble, comprehensively affectionate and beneficent. His labours ought certainly to have filled the gaols, and occupied the gibbets, of the counties in which he dwelt; the eminently useful ministers, his pupils, who are now blessings in the Established Church, or ornaments to the Dissenting interest, should certainly have been arraigned long ago as desolators of the public morals, and traitors to the happiness and prosperity of the realm. Truly, it is extraordinary, that no other evidence can be brought against these men and their adherents, but that they are neither swearers nor drunkards, that they avoid the playhouse, the race-ground, and the gaming table, that they are habituated to pray, and that they keep the sabbath; truly extraordinary is it, that on such evidence, exclusively, the whole collective effrontery of vice should ever dare to question the morality of their conduct, and impeach the tendency of their creed.

It will be necessary, however, to give some account of this publication, before we pursue our comments on the character which it developes. It is arranged into three parts; the first consists of letters, addressed to Mr. Jay at his request, by Mr. Winter, in 1799, in which he gives a particular account of his own life to that time. The frankness of his communications, and the amiable character which they disclose,

render them exceedingly interesting; and they are also much more exempt, than we had expected, from those quaint and technical forms of expression into which good men and diligent students of the Holy Scriptures are liable to fall, especially if they have not been classically educated, and are accustomed to the society of the poor. Mr. Winter's style, however, is easy and perspicuous, and with a few exceptions, some of which are undoubtedly chargeable on the printer, it is correct and grammatical. The second part of the volume is chiefly furnished by Mr. Jay; it continues the narrative to Mr. Winter's decease, and draws out his character at considerable length. The third part contains extracts from his diary, and selections from his correspondence.

Mr. Winter's origin was obscure. He was born in Gray's-inn-lane, Oct. 9. 1742; before he was nine months old, he lost his father, who was a shoemaker, and head porter to Gray's Inn; and at the age of eight, he was left an orphan to the charge of his only sister. At this early period, his mind was impressed with solemn religious feelings, which he justly ascribes to the influence of a Superior Power.

'I have been informed by some who knew me before I knew myself, that it was hardly possible to keep me in the house after Gray's-inn chapel bell struck out, to summon people to the daily prayers at eleven in the morning and five in the evening. I well remember its powerful attraction, and also the first time wherein, after very earnest entreaty, I was intrusted to go by myself to St. Andrew's church. I can recollect the pious frame of my mind, the energy with which I could repeat prayers, and, according to my ability, read and hear the Scriptures read. I attended funerals till I could repeat the burial service by rote. My mind at times has been so elevated that I believe I could have received the summons of death with joy.' pp. 9, 10.

About this time he was admitted into the charity school of St. Andrew's Holborn, and shortly after, his sister being unable to provide for him, was received into the workhouse. Being taken from the workhouse on pretence of friendship, by a relation, who wished to turn him to account as a menial slave, he was intantly dismissed from the school.

'On the committee-day I presented my petition for re-admission, begged access into the room, kneeled upon my knees and with crying and tears intreated for God's sake the learning of the school might be granted to me; but nothing was said to me; on the other hand, a haughty clergyman, dressed in his full suit of robes, ordered me instantly to be taken out.' p. 13.

By his ferocious and mercenary kinsman, he was treated with a cruelty barely inferior to that of a West Indian overseer; "to this very time," says Mr. W. "I frequently dream I am with him, under his displeasure, and feel uneasiness."

His health and faculties, however, withstood the barbarity, though his spirits were completely broken down. During this period he was regular in his attendance at church; he had "common and very strong prejudices against Methodists and Dissenters," and was only driven among them occasionally by the disgraceful condition of his cloaths. He describes himself as having frequently been very devout, though insensible of the evil of sin and the depravity of his own heart. From the account he gives of his attendance on Mr. Whitefield's preaching, the growth of his religious sentiments and feelings appear to have been progressive, though he specifies the time at which, if we may adopt a scriptural figure, the blossom first broke forth, which afterwards evinced, by its unfolding beauty and ripening fruit, that the tree from which it sprung was neither barren nor corrupt. He continued to attend various preachers, whether at churches or meetings, in whom he found a piety corresponding to that of his revered minister. After resorting for some time to a meeting instituted for religious conference, in which individuals were encouraged to deliver their sentiments, his diffidence yielded to his zeal; he addressed the assembly with a facility that he did not expect, and from that time became a frequent speaker. He mentions several respectable clergymen whose talents were first discovered and improved at the same institution, and for whose labours, and the labours of their eminent surviving pupils in the established church, the Christian world may look back with gratitude to a methodistical "experience meeting." The natural tendency of this and similar institutions, and of the habit of "free prayer" both in public and private, will serve to account for that extemporaneous fluency which is common among dissenting preachers; a faculty, which certain ignorant or malevolent persons accuse them of representing as a miraculous gift of the Spirit, and seem themselves to abhor as if they ascribed it to a compact with Beelzebub. After this time, Mr. Winter was frequently employed in visiting the sick, and exhorting in private societies, till at length he complied with repeated and pressing solicitations to address more public and larger auditories. His unwillingness to relinquish his business of water-gilder, and devote himself wholly to preaching, was with difficulty overcome by the advice of his religious friends, seconded at length by his expulsion from the workshop of his inhuman relative, and the disappointment he met with in all his endeavours to find employment. He was shortly after introduced by Mr. Berridge, the venerable vicar of Everton, to the notice of Mr. Whitefield, as it was now his wish to procure ordination and be sent out to America. Mr. Whitefield employed him for some time, partly as a preacher

in London and other places, partly in various services of a menial description, his usefulness in which seems to have disinclined his patron to promote the accomplishment of his principal design. At length, in 1769, he accompanied Mr. Whitefield to Georgia, with the view of undertaking the instruction of some negroes at Savannah, the Rev. Mr. Zububuhler, late rector of that place, having provided by his will for the support of a minister to instruct his slaves, but enjoining that the person employed should be a clergyman. It was understood, that if, after making the trial, he came home recommended for ordination to this service, there was no doubt of his success. The respect with which he was received at Savannah was speedily converted into contempt and ridicule, when the object of his voyage was understood; "so strong," he observes, "were the prejudices against me, for being what they called a negro parson, that I believe, if I had been an angel of light, I should not have been esteemed." He gives a curious account of his very inauspicious outset, in this unpopular and precarious undertaking.

'The greatest number of these negroes were fresh purchased. They had conceived some kind of idea concerning me, but could not distinguish between their minister and their owner; therefore when I was first introduced among them, they came up in a body, and in their way, shewed me the greatest mark of their respect; at the same time, they made very heavy complaints that they were severely beaten, overburdened with work, kept very short of food, and that they and their children were very bare of clothes. They said if I would be a good master, they would be good negroes. I gave them to understand that I had no right in them, that I should be their sincere friend and minister, and would do every thing in my power to make them happy.

The following Lord's day, I went up for the first time to introduce divine worship among them; but it is impossible to describe the scene, nor can any person, a stranger to it, conceive of it. Mr. Bolton, my host, bore me company to give me countenance, and to assist me to sing. Two or three overseers from the neighbouring plantations, with the person in the same capacity on the spot, men of a similar cast with the Smithfield drovers, were all the white people I had present. Some negroes from the neighbouring plantations came, and I opened with as plain an exhortation as I possibly could, but felt it was like shooting darts against a stone-wall. I prayed, read the lessons for the day, and used a very small part of the liturgy, namely, the confession, the Lord's prayer, and the creed, but the greatest part of my poor congregation were either asleep, or making some of their figures upon the wainscot, or playing with their fingers, or eating potatoes, or talking with each other. This was very discouraging, but I thought I must get through it as well as I could—My intended plan was, if I had settled with them, to have attempted to make them rational, in order to make them capable of understanding my addresses, and to have begun with them as with children, teaching them the alphabet. I hoped to have succeeded; and to carry my point, espe-

ly with the children, and that I might expedite the work, I intended ave procured negroes, by qualifying of whom, I might have been as- ed in promoting general instruction. But knowing I must come home for ordination and my house not being ready for me, I could only design the plan without putting it forward till after my return.' pp. 97—98.

During Mr. Winter's residence in Georgia, he had the misfortune to lose his friend.

'You have no conception (says he) of the effect of Mr. Whitefield's death upon the inhabitants of the province of Georgia. All the black cloth in the stores was bought up; the pulpit and desks of the church, the branches, the organ loft, the pews of the governor and council, were covered with black. The governor and council in deep mourning, convened at the state-house, and went in procession to church, and were received by the organ playing a funeral dirge. Two funeral sermons were preached, one by Mr Ellington, which I was desired to compose; the other was preached by Mr. Zubly. All the respect shewed to his memory at his death, kept my sensibility alive.' pp. 103, 104.

He was now, as he remarks, a stranger in a strange land; but his prudent conduct had partially removed the disgraceful prejudice entertained against him, and conciliated many respectable persons who wished to see him in orders. The humility of his views, at this time, and the sincerity of his benevolence, may be perceived from the following passage.

'Though I saw no sign of longevity either in natives or foreigners, my heart was set upon doing the best I could for the poor negroes, so that I gave no hint, in any of my letters, of the badness of the climate for an English constitution. Rather I labored hard to get a dear friend to partake with me in the comforts and crosses of my situation. I had settled it in my own mind in submission to the will of God, that I would, being put into a capacity for usefulness, live and die in Georgia a devoted servant of servants. When the twelve months of my residence were nearly expired, it was agreed upon by Mr. Zububuhler's executors, that I should return home to the Bishop for orders.' p. 105.

The recommendations which Mr. Winter carried to England from Mr. Zububuhler's executors, and President Habersham, were highly honourable to his character; he was also charged with letters from Governor Wright, and the Rev. Mr. Frink, rector of Savannah. He had a very stormy passage; and at one time, in the immediate expectation of foundering, had full proof of the value of that religion which he recommended to the terrified passengers, "a religion, which transforms the heart, and prepares us for all events." On his arrival in London, he communicated his letters to the Society for propagating the Gospel, by whom he was recommended to apply to the Bishop of London.

'The next morning (says Mr. W.) I waited upon his lordship, who

after reading the testimonials, sent for me into his room. He said, '[illegible] have been over to America as a preacher?' I answered, 'No, as a [illegible] chist.' 'But,' said his lordship, 'You have preached?' I replied, 'I [illegible] attempted to explain the scriptures to the negroes, and some people's [illegible] riosity has excited them to hear,' to which he answered, 'It was ill[illegible] you had no right to do so.' As I stood before his lordship as a candi[illegible] and not as a casuist to defend my conduct, I judged it prudent upon [illegible] and some other remarks not very material, to be silent.

'The next question was, where I was educated? I answered, '[illegible] lord, I have had no education, but what I have acquired by dint of ind[illegible] try.' His lordship proceeded to inquire where I was born, and to wh[illegible] was brought up? I replied, I was born in London, served seven [illegible] apprentice-hip to a mechanic, and as soon as possible applied myself to [illegible] study of divinity. His lordship asked, 'Then how came you to go [illegible] to America?' To which I answered, 'On purpose to see if I could b[illegible] any service to the negroes.' 'Then,' said his lordship, 'You went [illegible] with Mr. Whitefield?' I replied, 'Yes, my lord.' He added, 'Th[illegible] suppose you have been connected with him?' I replied, 'My lord, I [illegible] not with propriety say, I have been connected with any body else.' [illegible] lordship was pleased to commend me, in being, as he termed it, honest [illegible] him, in not leaving him in the dark, and directly added, 'Then to [illegible] sure you have drank deep into his sentiments?' To which I replied, [illegible] hope my lord I shall be enabled to give a degree of satisfaction upon [illegible] amination.' He said, 'I hope you have not baptized children?' I r[illegible] plied, 'By no means; Mr. Frink promised me his assistance in the [illegible] charge of that office, till I should be authorized.' He then inquired [illegible] had read Burnet upon the articles. I replied I had, with other auth[illegible] for my instruction and information.—This was the purport of our con[illegible] rence, and I can make no very considerable mistake, as I minuted it do[illegible] the very moment I left his lordship. He said he should do nothing for [illegible] of himself, that it was always usual for missionaries to apply to him throu[illegible] the society, that they should meet at Bow church, on the fifteenth inst[illegible] where I should be examined, and he should ordain the next week[illegible] pp. 127—129.

Mr. W. might have foreseen the result of this conference and of being referred back to the Society, who agreed to have nothing to do with the matter, as no pecuniary aid was needed of them, though the reverend prelates who assisted at the meeting had no objection to the Bishop of London ordaining him, if *he* thought proper. Mr. W. addressed a respectful letter to the Bishop, who, after perusing it, sent for him in;

'"I suppose you have heard what the society have concluded on?" I replied, "My lord, I have; and as it is a matter entirely left to your lordship, I hope you will determine it in my favor." But though I urged the necessity by repeated arguments, the only reply he made was "I can do nothing in it." He observed coincident with the society, the will did not require me to be ordained; and when I told him I could not think of returning in my present circumstances, he said, 'I must do as I please,' and withal added, 'Now Mr. Whitefield is dead, you want to throw yourself

er our wing.' He said, they had an objection against ordaining any son brought up to business; and frequently repeated, that 'Every body ht say they have a call to preach,' and that 'I had been a preacher h Mr. Whitefield, which was illegal.' To each of these I made a reply ubmission to his lordship's judgment, but did not dwell upon them, re-mbering the circumstances in which I stood. At last he began to re-t very severely upon the executors, for sending to Mr. Whitefield for a sionary, in a manner that it is not worth while to trouble you with a ration of, saying, 'The society has been used ill,' and concluded with se words, 'To be plain with you, Mr. Winter, we had information from nerica of your going over, long before you embarked from England, had warning, even though you should return home, not to ordain you.' 133, 134.

These conversations are detailed in Mr. W.'s letter to his ends in Georgia; the following passage is extracted from e answer he received.

'What can our dignitaries think, or really one would rather ask, do y think at all? One would imagine, if we were to judge on this side, m those they generally send among us as ministers, that their only care s to see that they were not religious men. It is surprising that there is one among them, who would venture to ordain such persons as they uld have reason to think, would prove faithful teachers. This is as I sume, for fear of the scoffs of their brethren. Much might be said on this head, but perhaps it may be more prudent to be silent. A great t of your opposition at home, I am sure has been owing to letters from r. Frink, particularly so far as relates to the society. I remember at e of our meetings, after that we had received a letter from poor Mr. hitefield, acquainting us, he had no prospect of getting a person in ders for Mr. Zububuhler's estate, some of the gentlemen said that Mr. ink said if we would give him leave, he would write to the society, d get us a proper person out immediately; to which reply was made t we had specimens enough of ministers of their sending out, and that y (the society) would be the last people we should think of writing to; d I believe added, that a person with no other qualification than Mr. ink himself, could by no means suit us: all this I dare say was imme-ately carried to him, and was what I suppose the society meant by our aking ill of them.' pp. 139, 140.

We have been a good deal puzzled to account for this eady, though not very ingenuous resistance, to Mr. Winter's opes, in some way consistent with the immaculate character the exalted personages he had to deal with, for wisdom and tegrity. Could this resolution have been taken, we have ought, from an apprehension that the new clergyman would mediately set off and disturb the minds of the negroes, as is deceased patron had disturbed the minds of the King's ood colliers?—or from a fear that he would come back to ngland, and without Mr. Whitefield's talents preach as rant-gly and impressively as he had done, and like him convert

multitudes, not from the church of England, of which
were only nominal members, but from heathenism and
of which they were genuine slaves?—or was it taken thro
the influence of some well-meaning stickler for discipline
regularity, who thought the repulse of a man of suffic
talents, amiable disposition, and elevated piety, because
had been guilty of preaching the gospel "illegally," wo
effectually deter all drunkards and libertines from applying
holy orders, or at least from praying and preaching first, as
had done;—or was it rather through the secret and inside
influence of some enemy to the church, who thought suc
man as this just the person to be forced among the dissent
where he might discover and educate pious young men
Mr. Jay, who should in due time become patterns of gen
religion and of pulpit eloquence? We acknowledge o
selves unsatisfied with any of these explications; and yet
exceeds the compass of our unconsecrated minds, that r
reverend persons should harbour such a feeling of malig
against Mr. Whitfield, as to exclude a very well qualified m
from the church, and from the possibility of preaching Ch
tianity in a regular way, simply because he had once be
adisciple and assistant of this obnoxious servant of G
Perhaps, after all, the R. R. bench were persuaded, ho
ever reluctantly, that for example's sake, and decorum's sa
it was necessary to prevent this zealous and devout man fr
preaching in the establishment: in this case, we can eas
conceive how much it must have consoled and fortified the
in the discharge of a painful duty to reflect, that in this la
of religious freedom their prohibition would only divert h
usefulness into another channel; that his commission fro
heaven would urge him, and the laws of his country wo
permit him, though unauthorized by men, to teach th
religion of Christ without any other qualification than a kno
ledge of it himself, and an ability and desire to explain
to others; and that, unfit as he was for the service of th
church of England, and unblest with the imposition of epi
copal hands, he might yet be serviceable to the church
God, and abundantly contribute to the benefit of mankind
It is no little pleasure to us to think, that the time for eccle
siastical illiberality and impolicy is past, and to know that th
establishment is much better supplied than it was then wi
clergymen as exemplary and zealous as Mr. Winter.

We should have quoted several interesting passages, illustra
ing the character of Mr. Whitefield, and his talents as a pul
orator; but these we are under the necessity of deferring t
the completion of our account of Mr. Winter in a futu
number.

Art. XII *Collectio Sententiarum, Exemplorum, Testimoniorum, necnon et Similitudinum*; in usum Scholasticæ Juventutis. Opera et studio Johannis Bennet, A. B. Editio nova. 12mo. pp. 490. price 5s. bound. Longman & Co. 1808.

PHYSIOLOGISTS have observed some points of similarity between the infancy and the decline of the animal system. Something of this similarity is very observable, in comparing the earlier efforts of literary ages, with the period when the appetite for novelties, and the excess of refinement, have degenerated into a fastidious decrepitude of taste. In modern days, the most valuable authors have been dissected into *Beauties*, *Olios*, and *Extracts*; and a few fashionable pocket volumes profess to contain the *Flowers*, and even the *Essence*, of genius and literature. So at the revival and diffusion of letters three hundred years ago, many ingenious, and some very eminent persons employed their diligence in selecting from the classics, the fathers, and the writers of the middle ages, phrases, sentences, maxims, adages, similies, and anecdotes; which they arranged as their respective taste or fancy directed. Such collections were popular; and, at a time when original authors were not very easily procured, they must have answered more valuable purposes than volumes of the same description are likely to do in the present day. One general objection, however, lay against them all; the heterogeneous combination of writers very different in age, manner, and purity of style. Cicero and Anselm, Livy and Eutropius, furnished their quota of passages, which stood in the same page, connected by identity of subject, sometimes amalgamated into the same sentence, and frequently without any marks of citation.

The character we have just given is applicable to the book before us. It consists of some thousands of sentences, historical examples, and similies (many of them quaint and odd,) arranged under an alphabetical series of subjects; e. g. *Abstinentia*, *Adolescentia*, *Adversitas*, *Amicitia et Amicus*, *Amor*, *Audacia*, &c. &c. To none of the extracts is the name of the author subjoined. For this omission, the worthy schoolmaster, who has served up this *crambe repetita*, assigns *six* reasons, all of which are reduced to this one, that the whole is a compilation at second and third hand from other collections, and that he knew not the original sources of its derivation. A cursory review of several passages sufficiently ascertains that the writers of the Augustan age are promiscuously huddled together, with the *scriptores mediæ et infimæ Latinitatis*. We find passages, not only from Cicero, Seneca, and Valerius Maximus; but from Jerome, Ambrose, the popes Leo I. and Gregory the *great (vulgi assentatione Magnus, ingenio et eruditione nanus,)* Hugo de S. Victore, *cum aliis quamplurimis ejusdem farinæ*; and even from the Latin versions of the Greek fathers. If this re-impression of the book be designed for the use of schools, which we suppose to be the case from its appearance, we cannot but express decided disapprobation of the intention. Such a mixtnre of bad and dubious Latinity would be highly disadvantageous to the acquisition of a just taste and correct composition. As a repository of anecdotes and *pithy sayings*, it must be both entertaining and useful; but it may also be very injurious to the integrity and improvement of youth, if it is clandestinely pillaged to enrich their *themes*. The preface ingeni-

ously acknowledges that the contents are principally derived from the *Polyanthea* of Langius; which is a vast collection in folio.

From a culpable omission of dates, it does not appear when this work was first published. We know, however, that the original edition was in the very early part of the last century.

Art. XIII. *The Church of England Incompletely Reformed:* A Sermon preached on the Occasion of the General Fast, Feb. 17, 1808. By George Somers Clarke, D. D. Vicar of Great Waltham in Essex. 8vo. pp. 39. Price 1s. White, Fleet-Street, 1808.

THE author, having taken his text from Jer. viii. 3. '*Amend your ways*,' proceeds through the whole of the discourse to amend the *words* of our translation of the Bible! Hence it is natural to infer, that, in his opinion, no other reformation is of so urgent and momentous importance. Before he begins his grand attacks, he gives us to understand that he has studied the Hebrew language, complaining heavily of the difficulties he had to surmount in learning the *vowel-points*; the whole system of which, however unessential, we believe may be easily comprehended by any man who has brains, in the space of a few hours. But there is some presumptive evidence, that the *consonants* also have their difficulties with Dr. Somers Clarke.

The book of Psalms is particularly the subject of his lacerations. The substance of his theory is, That very few of the Psalms belong to David; as David, he says, may mean Hezekiah, or any of David's successors! that forty-three of them were written on occasion of Hezekiah's sickness and recovery, and sixty more on the subject of his deliverance from invasion by Sennacherib; and that, in particular, the fiftieth was composed by the prophet Isaiah, and the fifty-first by Jeremiah; the former having no reference to Christ, but solely to a threatened destruction of the country at that time, and the latter deploring the crime of idolatry, and not those of adultery and murder.

These, and many similar assertions, are advanced without even a pretence to proof; are boasted as original discoveries, and pressed upon the learned themselves by this demonstrative argument, that the author "lived twenty years, before the last thirteen, in a place of learning!"

Of his exposition of particular texts, we give the following as an instance; (Psal. li. 11.)

> '*Hurl-thou-me not from-thy-presence: even-the-mind-of*
> *Thy-holiness take-thou not from-me.*'

"The mind of thy holiness was a mind devoted to the worship of God, and not of idols, as among the heathen.' p. 28.

Because רוח קדשך is an expression in regimen (signifying in sound English, *Thy holy Spirit*) Dr C. seems to think it cannot be properly translated unless the idiom of the Hebrew is exactly preserved, though this is by no means necessary to a good translation, and in many cases could not be at all admitted, on account of the difference in the genius of languages. And thus, we presume, he has been led to conclude that רוח may signify the soul of man. But when a similar construction occurs, Is. lxiii. 10, "*They rebelled and vexed his holy Spirit*, (רוח קדשו) will any

man contend, after reading the context, that no other spirit than the human, or a mind not devoted to idolatry, is mentioned here? The same may be remarked of all those places where the name of God occurs in a possessive case: "*His holy temple,*" &c. And why should the Doctor prefer *mind* to spirit?—because the original word will elsewhere bear that meaning? Why not, then, the *breathing*, or the *wind* of thy holiness, as the word also signifies?

But the prayer of the Psalmist, cast into the mould of Dr. C.'s criticism, if this is not considered as degrading the term, is simply this: "O God, my mind is devoted to thy worship, and not to that of idols. And as in this mind consists chiefly my identity as a rational creature, O take it not from me; take me not from myself, else I shall have nothing left but an uninformed carcase!" Of the Doctor's philology our readers will farther judge, when they learn his opinion, that the word *Righteousness* is improperly applied to God, because it supposes the Deity may be *unrighteous*.

The Doctor's absurdities are aggravated by his presumption; he tells us that the first lessons, which he has to read, when fulfilling his public duty, confuse him with shame for the church; so that the Bible, it seems, is the disgrace of that establishment, and that religion, of which it is professed to be the standard and glory. Yet farther he is of opinion, that its received translations and interpretations originally made *dissenters*, and and are sufficient to make sectaries of all who read them! That the English Bible, and the Hebrew Bible too, will make Dissenters from Dr. Somers Clarke and his Socinian perversions, we rejoice in believing. It surprises us, we confess, that, with his views, Dr. C. should continue in the Establishment, scoff at Sectaries, and actually hold the living of Great Waltham. We do not mean to express any wonder how his *conscience* will suffer him to retain his preferment; but only that his *prudence* does not suggest to him the salutary example which has lately been made of a disingenuous Rector in his own county, and urge him to prefer a dignified resignation to a disgraceful deprivation.

We beg leave to insert his improved Lord's Prayer, as a curiosity in theology:—"Father, hallowed be thy name: thy kingdom come:—*give us every day our bread for the morrow*: and forgive us our sins as we forgive him that is indebted to us: and lead us not into temptation."

We pass over the shameful style of this discourse, and many other particulars which betray great sterility of intellect: and conclude with simply reminding our readers and the public, that the mode which Dr. C. selected to manifest his ignorance and folly, to call in question the authenticity and accuracy of our English Bible, and bring dishonour on the Established Church, was a Fast Sermon, before a country congregation!

Art. XIV. *Poems.* By Matilda Betham. 12mo. pp. 116. Price 4s. Hatchard. 1808.

THESE Poems, consisting of Epistles, Sonnets, and Elegies, chiefly of a grave cast, are rather useful than elegant. They bear the marks of a mind rich enough to reward a more assiduous cultivation than appears to have been bestowed on the author's. A glowing friendship, an engaging tenderness, a fancy figurative enough, and a manner the most modest and unassuming, are the claims which they possess to the attention

of every virtuous admirer of this species of composition. Even amidst the occasional defects of our author, the harshness of the rhythm, the prosaic idioms, and, in some instances, the obscurities of expression, they are not destitute of the power to delight and improve; they are often calculated to interest the best feelings of the heart, and quicken a desire to cultivate all those amities of human intercourse which they are occasionally occupied in celebrating.

The following *Reflections, occasioned by the death of friends*, will enable the reader to judge of Miss B.'s power and mode of writing, when employed on solemn subjects.

'My happiness was once a goodly tree,
Which promis'd every day to grow more fair,
And reared its lofty branches in the air,
In sooth, it was a pleasant sight to see!
Amidst, fair honey suckles crept along,
Twin'd round the bark, and hung from every bough,
While birds, which fancy held by slender strings,
Plum'd the dark azure of their shining wings,
Or dipp'd them in the silver stream below,
With many a joyful note, and many a song!

'When lo! a tempest hurtles in the sky!
Dark low'r the clouds! the thunders burst around!
Fiercely the *arrowy flakes* of lightning fly!
While the scar'd songsters leave the quiv'ring bough,
The blasted honey suckles droop below,
And many noble branches strew the ground!

'Though soon the air is calm, the sky serene,
Though wide the broad and leafy arms are spread,
Yet still the scars of recent wounds are seen;
Their shelter henceforth seems but insecure;
The winged tribes disdain the frequent lure,
Where many a songster lies benumbed or dead;
And when I would the flow'ry tendrils train,
I find my late delightful labour vain.

'Affection thus, once light of heart and gay,
Chasten'd by memory, and unnerved by fear,
Shall sadden each endearment with a tear,
Sorrowing the offices of love shall pay,
And scarcely dare to think that good her own,
Which fate's imperious hand may snatch away,
In the warm sunshine of meridian day,
And when her hopes are full and fairest blown.'

Miss B. published a similar volume of Poems, a few years ago; in her present work there is some appearance of improvement, though not so much as might have been expected.

Art. XV. *A Sermon*, preached at the Funeral of Mr. Robert Hempsted of Fenton, in the County of Huntingdon, on Tuesday, April 12th, 1808. By the Rev. Thomas Lewis Jones. Curate of Pidley and Vicar of Bury. 8vo. pp. 18. Price 1s. Lovell, Huntingdon. 1808.

THE Rev. Mr. Jones informs us, that he "has no other end in view for publishing this short work than to benefit society." We sincerely regret the disparity which is so evident in this instance, between the end and the means; as we certainly recollect seeing no performance so remarkable for every quality which such a work *ought not to possess*. Had not the name of a beneficed clergyman been inserted on the title page, it would have been commonly considered as the witless and extemporary rant of some tub or stool orator, though wholly destitute of that energy and that devotional sentiment, which is often to be found even in the meanest effusions of itinerant preachers. If "Methodism," as Mr J. probably thinks, is the same thing as *vulgar, and impious nonsense, his* parishioners, at least, are as secure from its infection, as the hideous victims of a pest-house from variolous inoculation. A few extracts will prove it.

'*Blessed are the dead which die in the Lord.* The words of the text are plain, and require little explanation; they teach us the real, and absolute necessity of a good life and conversation, *whilst here we live* to fit and prepare us for the company of blessed saints in heaven, &c.—— 'they instruct us to hope, that our worthy deceased brother, with whom I have been in the habits of intimacy and friendship, for more than twenty years, has, to all appearance, led a life agreeable to God's will and pleasure, and we may reasonably believe, if any man ever did die the death of righteous, he is blessed with that great happiness, he has made a fortunate change from an apparent comfortable life to a blessed death.

'So weak and frail is human nature, that nothing will bring us to consider our ways, and *to* remind us of our danger, but the bed of sickness, sudden accidents, or old age worn out with afflictions, difficulties, infirmities, and distress; though we all know *we may be here to day, and gone to morrow.*' p. 7.

'What ought most to afflict our sinful nature at this awful season, is, the great number of sudden deaths which have so lately happened in this kingdom, and many very near us indeed, particularly that of our deceased brother, who *died in the short space of nine days only*. To be brought to the bed of sickness, and there to be allowed an opportunity of making our peace, with an offended God, may be a means of affording dying sinners great comfort and hope, that the abundant mercies of Almighty God, will be extended to them.' p. 8. 'His power and wrath, we are told in scripture, will be against all those who *unfortunately* do evil, unless they come to a serious and timely repentance.' 'To be taken out of the world, with a great burden of guilt and iniquity in our hearts, without the least notice, or time allowed to pray or repent, or even to say, Lord have mercy upon our poor sinful souls, this must be shocking and terrifying indeed.' p. 9. 'I can recommend no better guard against a sudden death, than immediate repentance, and the duty of watchfulness; watch and pray therefore (for ye know not when the time is) to day, while it is called to day, lest this opportunity be taken away from

you, and you be *sentenced* and *doomed* to everlasting misery, *there to remain to all eternity.*' p. 11.

'At the latter end of so long a life to finish our course with courage, to go on comfortably through this wicked world, and look death our last and awful enemy, in the face, with composure, and resignation to God's most holy will and pleasure, is wonderful and extraordinary; instances of this kind are but seldom to be met with, but when they are, the persons endued with such wonderful characters, may justly expect to inherit the kingdom of heaven.'—— 'What can be more shocking, than to see human life prolonged to between three and four score years, without the beauties of holiness, piety and virtue, or even the appearance of any good deeds and actions, to recommend them to God's mercy and favor, but worn out with sin, iniquity and dissipation.'—— 'The vile *practices* of sin and iniquity, ruins and destroys their constitutions, and brings them too often to early, or untimely deaths. If we can have any thing to boast of in this transitory and uncertain life, it must be the pleasing reflection of a well spent life, and having done our duty to God, but this very few indeed, can call to mind, to their own heartfelt satisfaction, and happy are they that can.' pp. 13—15.

'Labour therefore for meat which endureth unto everlasting life which God the righteous judge will give, to those who by their good lives and conversation, their good deeds and actions, merit and deserve it in the awful day of judgement.'

'Let us hope God will bestow the great blessing of eternal life, happiness and glory upon our worthy deceased Brother for his good conduct during his short continuance in this uncertain world. His afflictions and pains are ended, and may God grant rest unto his soul. May it be washed and cleansed by the blood of our Lord and Saviour Jesus Christ, who was crucified and slain at this season of the year for the sins of a wicked, and an offending world. Let us all be taught to remember how short and uncertain our time may be in this world, that we may apply our hearts unto true wisdom, and be well prepared by a life of holiness and virtue, or by true repentance to inherit eternal life, happiness and glory in the kingdom of heaven. Which may God of his infinite mercy grant to every soul here present, thro' Jesus Christ our Lord, *Amen.*' 17. 18.

Art. XVI. *Serious Attention to personal Holiness, and Soundness of Doctrine* considered, in a Sermon, preached June 1, 1808, at the Visitation of the Rev. Andrew Burnaby, D. D. Archdeacon, in the Parish Church of St. Martin, Leicester, and published at the Request of the Clergy. By the Rev. Thomas Robinson, A. M. Vicar of St. Mary's Leicester. 8vo. pp. 37. Price 1s. Hatchard, Rivington, 1808.

THE situation of the author, when delivering this discourse, must have been extremely interesting. Standing up in the midst of a large town, where for thirty years he has exercised his ministry, where he has outlived reproach, silenced opposition, and collected a numerous, orderly, and united congregation, to whom he has been "an ensample in every good word and work,", he must have been deeply impressed while enforcing on the clergy of the surrounding archdeaconry the apostolic exhortation, (1 Tim. iv, 16) which he has himself so well observed, '*Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.*'

He considers, first, The serious attention required to "personal religion"—and to "the matter of our doctrine;" under which latter, he presents a judicious summary of scriptural truth. He unfolds, secondly, the happy consequences to be expected,—"thou shalt save thyself,"—"and them that hear thee." On this simple and natural plan, he raises a very comprehensive and impressive sermon, every sentence of which deserves the attention of every minister in the Established Church. Its doctrine is strictly that of the articles; its spirit is purely that of genuine evangelical religion. We shall not apologize for allotting a larger space to quotations from it than we can generally afford in similar cases.

'Let each one take heed to himself, as a Christian. This is our high and holy calling, separate from the pastoral office. A Christian is an honourable appellation! A disciple, a follower, a servant, of Jesus Christ, named by his name, dependent on him, devoted to him, expecting eternal salvation from him! Are we such in reality? The question should excite in us great searchings of heart. "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except you be reprobates*?" Such is the holy jealousy we should exercise, that a constant appeal should be made to our consciences as in the sight of God, whether we possess the principles, or manifest the tempers and practices, of true believers. There is "a form of godliness," which may attach to hypocrites; and there is "the power thereof" essentially requisite to salvation. Let us beware, lest "having a name that we live," we should be "dead†." pp. 11, 12.

'By what motives were we induced to aspire to the Christian priesthood, and undertake the cure of souls? Many holy and eminent men, through the painful apprehension of not being found faithful, have shrunk from the appointment. Have we come forward to enter the church, from a pure and spiritual desire, as we have solemnly declared, "to serve God for the promoting of his glory, and the edifying of his people?"

My brethren, this part of my subject is peculiarly delicate; but I feel myself interested in it. I presume not to judge another, but the inquiry is requisite for us all, "Are we the sent of God?" It is our honour, that we have received ordination in a truly apostolical church, and from the hands of those, who are duly authorized "to call and send ministers into the Lord's vineyard," and therefore I maintain with our 23d Article, that with reference to man we are "lawfully called and sent." But there is a higher tribunal, to which the appeal should be made. We have all professed, upon our first ordination, before Him "who searcheth the hearts," that "we trusted we were inwardly moved by the Holy Ghost to take upon us this office and ministry." This is a matter, which lies altogether between God and our own souls, not cognizable by man: it should therefore be the subject of private examination. Have we, then, under the influence of the Divine Spirit, devoted ourselves to the service of God in the ministry of the Gospel? We must take heed to maintain a temper and a conduct consistent with this profession, and with an unalterable firmness and decision to abide by the surrender we have made.' pp. 13—14.

'We conceive that our public discourses should be altogether Christian. We are not philosophical lecturers or pagan moralists. We should forget our character and degrade our office, if we should be content to

* 2 Cor. xiii. 5. † 2 Tim. iii. 5 Rev. iii. 1.

be (in the strong language of a late admired prelate) "THE APES OF EPICTETUS*." Our instructions should go far beyond the common duties of social life or mere morality. We teach men not merely how to conduct themselves towards each other, but how to obtain peace with their offended God. Ours is "the ministry of reconciliation." The word we preach proposes the way, and is itself the grand instrument, by which the Lord God subdues the rebellious creature, and receives him to favour. We preach peace by Jesus Christ: such is the appropriate description of the Gospel, which is committed to us: it is glad tidings of great joy, announcing salvation to them that are ready to perish.' p. 19.

'The want of ministerial success in any parish is a tremendous circumstance, never to be contemplated but with horror. Something must be wrong; and the Christian pastor should ever be ready to suspect himself. Is no good effect produced? Is no obstinate sinner awakened to a sense of his danger? Is no one turned from darkness to light, from the power of Satan unto God? Is the Gospel of Jesus Christ treated with contempt? And are there none to whom it is made the power of God to their salvation? How then is the promise fulfilled, "Thou shalt save them that hear thee?" Let each one of us inquire, Where is the fault? Am I faithfully delivering "the truth as it is in Jesus?"—declaring all the counsel of God,—and exerting my utmost efforts to bring all men to the obedience of faith? Then why is there this deplorable inefficacy?—this blast upon my labours?' pp. 35—36.

We would earnestly press the consideration of this last extract on every clergyman, who complains of deserted churches and crowded "conventicles." Mr. Robinson's signal success has been owing, partly perhaps to more than common ministerial talents and personal worth, but chiefly, we doubt not, to the fidelity and zeal with which he has set before his hearers the doctrine of Christ crucified. While others have been preaching against schism and heresy, he has been impressing upon his hearers the awful consequences of transgression and the only way in which sinners can be saved from perdition. By making his hearers Christians, under the blessing of his Divine Master, he has made them churchmen; and we have no hesitation in asserting, that this is the only way in which the interest of any Church, established or dissenting, can be effectually promoted and maintained.

Art. XVII. *A Dictionary of the Scripture Proper Names*, wherein the words are accentuated and divided into Syllables, with the Pronunciation and Meaning annexed. To which are prefixed Remarks respecting the Pronunciation, Etymology, and Accentuation, of the English Language. By the Rev. James Creighton, A. B. 12mo. pp. 364. Price 6s. bds. Baynes, Lomas, &c. 1808.

PERSONS who are desirous of understanding and pronouncing correctly the Proper Names that occur in Scripture, but who are unacquainted with the original languages, may be recommended to consult Mr. Creighton's Dictionary as the most comprehensive and commodious publication of the kind. He is certainly intitled to their thanks for the pains he has evidently taken, in pointing out the syllabic emphasis of the words, and the true pronunciation of the vowels; his decision in most cases ap-

* Bishop Horsley.

pears to us correct. The interpretations of the various names, especially the Hebrew names, he has chiefly adopted from preceding writers; and many of these are in our opinion faulty, though the error is comparatively immaterial. It would be easy to collect specimens of this kind; we shall only notice two.

'AB'-A-ON: abbaron. Strength. 1 Macc. ii. 5. vi. 43.

This word עברון, seems to have been traced to the same root as Aaron, אהרן, viz. הרה, harah, *to swell*, whence הר, a *mountain*: we apprehend it is derived from עבר âbar, he *passed over*, signifying, with the diminutive ון, the *little passage*.

'AD'-NA: addna. Eternal rest, or pleasure. 1 Chronicles xii. 20.

'AD'-NAH: addna. (The same as Adna) 1 Chron. xii 20.'

Two distinct words are here confounded. The first is in Ezra x. 30. עדנא, *âdna*, pleasure, delight: the other is the word in 1 Chron. xii. 20. עדנח, *âdnach*, eternal rest, from עד, *âd*, eternal, and נוח, *nuach*, rest. It is falsely written *Adnah* in our English Bibles, whereby the etymology is lost.

Some useful tables of weight, measure, coin, &c. are subjoined to the Dictionary.

The Remarks mentioned in the title are somewhat miscellaneous; they include many sensible hints and observations on certain common faults in grammar, spelling, and pronunciation. We fully agree in Mr. Creighton's protest against the silly *fashion* of throwing back the emphasis, a fashion that tends to aggravate the evil of indistinct articulation, which is increasingly prevalent among English speakers and readers.

A Letter to the author is prefixed, from Dr. Adam Clarke, commending the "Remarks," and complaining of the gross defects of the English alphabet, and the erroneous pronunciation of the ancient languages, which is adopted exclusively by our countrymen.

Art. XVIII. *The Curate Catechising;* or a Familiar Exposition of the Church Catechism, addressed to the Children of a Country Parish; with suitable Questions for their Examination therein. By the Rev. W. Thistlethwaite, B. A. 12mo. pp. 68, price 1s. Hatchard, 1808.

THIS work is likely to be found a very useful assistant to Clergymen, in one of the most important and most neglected of their duties. The several articles of the catechism are expounded concisely, and for the most part in strict conformity with scripture. At the end of each exposition, is a set of questions framed out of it, which the catechumen is to be prepared to answer. The expositions, which may also be deemed exhortations, are happily marked with an earnest familiarity, and an evangelical piety, which are calculated to produce the most desirable impressions. As we think this meritorious performance should not *require* explanation or qualification from the person who uses it, we would recommend the author to revise it carefully, and remove any ambiguities which a perusal for that purpose may enable him to detect. One of the instances to which we allude is in the very first article; "You say that in your baptism you were made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Were you not so before? No; you were not: for by nature you were born in sin, &c." Without a little more explication, there is a chance of some confusion in a child's idea of the

utility of this ordinance, when he is told afterwards that "in order *really* to partake of these privileges which are mentioned, we must have the inward grace also, as well as the outward sign, of baptism;" and when he is warned not to "depend upon having merely received the outward ordinance." The exposition also of the passage, "I pray unto God to give me his grace that I may continue in the same (state of salvation) unto my life's end," might be still more adapted to obviate the notion which the presumptuous will always be ready enough to entertain, that having been baptized is that "same" state of salvation in which, and without any other, it will be very safe to continue to the end of life. We shall be glad to find this little work extensively and successfully adopted.

Art. XIX. *An Address to the Archbishop of Canterbury on the Propriety and Usefulness of Sunday Evening Lectures.* By the Rev. George Henderick. cr. 4to, pp. 22. price 1s. York, Todd; Rivingtons, Hatchard, &c. 1808.

THE measure recommended in this address is, in our opinion, intitled to general adoption. The arguments for it are obvious: the Sabbath evening, at present, is the most vacant time of the week, and, as the church is shut, the alehouse, and every resort of vulgar dissipation, is crowded; it is also the most agreeable and suitable time, perhaps, for engaging in divine worship, and congregations, in this part of the day, are almost universally larger than in any other.

But Mr. H. is too good a churchman to rest the plan on these arguments. It is not enough to say, that it promises to be useful in reclaiming the idle and vicious. The great advantage is, that it will diminish the attendance at the "conventicle." We regret, for Mr. Henderick's sake, that he should have urged *this* argument so fiercely; is *this* the argument most likely to have weight with the "Most Reverend Father, the distinguished Head and Ornament of the Protestant Faith," as Mr. H. most reverently and judiciously styles our present worthy metropolitan? Can nothing stimulate the Clergy to promote the reformation of public manners, but a fear that it will be effected by the sectaries? We also regret that Mr. H. should rely on newspaper information for accounts of the addition ordered to be made to the number of Methodist chapels, when authentic information might have been obtained; we take upon us to deny the truth of the accounts which he repeats for the primate's instruction. We also regret that Mr. H. should expose his illiberality, not to say his fatuity, by representing the "Stratagems of Dissenters" as "equally dangerous" with the "influence of Infidelity." We also regret that Mr. H. should forfeit whatever character he may have had for veracity, by asserting that the Dissenters (here politely denominated *Schismatics*,) "are active and indefatigable in their endeavours to undermine and destroy" the establishment (p. 9): that they, the preachers apparently, "seldom omit to assail the members, the ceremonies, and especially the ministers of the church of England," with a "volcano of slander and invective" (p. 12); and that in "the schools attached to almost every dissenting congregation," Sunday Schools probably, "the principles of schism and dissension are early fixed in the infant minds" of the pupils. (p. 12). We call upon Mr. Henderick, on behalf of common justice, and of a large body of most loyal and exemplary British subjects, to prove these accusations, or to take to himself the infamous charge of "SLANDER;" and we wish him to inform the world whether it is *intentionally*, or not, that he confounds two things so very distinct, as "dissent" and "dissension."

Art. XX. *The Christian Officer's Complete Armour*: containing Arguments in Favour of a Divine Revelation. By Colonel A. Burn, of the Royal Marines. Second Edition, 12mo. pp. 240. Price 4s. boards. Matthews and Leigh, 1808.

WE gladly embrace the opportunity afforded us by a new edition of this excellent little work, to give it the sanction of our warmest recommendation. It exhibits the chief arguments in favour of a Divine Revelation in a distinct, luminous, and pleasing form. The substance of it is cast into a free and interesting dialogue between a captain, a sincere believer in Christianity, and his sceptical friend, a major in the same regiment. Both characters are taken from the life. We are glad to observe that the name of the worthy writer is avowed in this second edition; the first, it may be proper to observe, was intitled the Christian Officer's Panoply.

Art. XXI. *The Privilege and Hope of the aged Christian. A Sermon*, occasioned by the Death of Mr. John Bailey, of the Grove, Hackney, preached at Ram's Chapel, Homerton. By the Rev. W. B. Williams, M. A. 8vo. pp. 36. Price 1s. 6d. Sold by the Author. 1808.

THE text of this discourse is Job v. 26. from which Mr. W. deduces two propositions;—that the full age attained by some of the servants of God, is to be esteemed a privilege—and that at such a period, death, or coming to the grave, is a privilege also. These are ingeniously, though not unexceptionably illustrated.

The remarks on Mr Bailey's character, and on the circumstances of his dying moments, are introduced by the following sensible observation:

'In truth, the question of prime importance, is NOT how men *die*, but how they have *lived*. And the proof that a man is a Christian, should arise from the evidence of the years of his past life, and not from the experience of his few last hours: we must decide from the repentance deepened *day by day*, and not the perturbed sorrows of a dying bed; always suspicious, and seldom sincere.' p. 22.

After these particulars, a few remarks are added by way of improvement; but in this part of the discourse we are sorry to observe a very capital defect, as we are sure the pious and respectable author will also consider it, on sober reflection. The discourse contains no clear exposition of the way of salvation, by faith in a crucified Redeemer, no accurate description of the Christian character, no pointed address to the conscience of the hearers. An omission of these on any occasion, is highly censurable. Every congregation, it may be supposed, includes some individuals, who are strangers to vital religion, and the preacher's object should always be, that even these may be warned of their danger, and left without excuse. But the duty is peculiarly binding on preachers of Funeral Sermons, as many hearers attend on those occasions, who never come at any other time, and as the solemn state of mind which is usually prevalent, and the subjects which necessarily fall under consideration, afford a peculiar facility and encouragement for explicit and animated addresses. We the more regret the omission in the present instance, as the author evidently possesses considerable talents, and probably produced, by this very sermon, a strong impression on his audience.

An Appendix is annexed, in which the author shews, that Ram's chapel, of which he is minister, is perfectly regular. We wonder how he could prevail on himself to mention, with any other feeling than that of

everence, his eminently pious and amiable predecessor, the Rev. John Eyre; and how he could forget that, in speaking of some irregularities in Mr. Eyre which "might have been punished," he impeaches the vigilance of his ordinary, and the state of discipline in the Established Church.

An unusual number of notes are attached to this sermon, only a few of which, in our opinion, were worthy of insertion.

Art. XXII. *Rules of the Annuity fund, established for the Benefit of Governesses.* With an Account of the Institution, and Proposals for enlarging its Plan by Means of an Honorary Subscription. 4to. pp. 16. Cheyne, Edinburgh; Johnson, 1808.

WE readily give publicity to this Institution, without being satisfied of its preferableness to the established public offices. The association is to consist of one thousand members; they are to become annuitants at the age of 55, if then single, or, after that age, at the death of their husbands. It is at their option, on entering, to subscribe to the first table, intitling them to 25*l.* per annum, or to the second intitling them to 50*l.* per annum. Persons subscribing under 25 years of age pay *one guinea* entrance, 1*l.* 6*s.* annually; all above 25, pay *two guineas* entrance, and if under 30, 1*l.* 15*s.* per annum; if under 35, 2*l.* 15*s*; if under 40, 4*l.* 9*s.* 3*d.*; if under 45, 6*l.* 6*s.* 6*d.*; if above 45, the same sum, and become annuitants at the end of ten years. The entrance money and annual payments in the second table, of 50*l.* annuities, are double. Moral character is indispensable.

A sensible Introduction recommending the Institution is prefixed to the plan, and is ascribed to the estimable Miss Hamilton. It proposes a secondary fund to be formed by voluntary contribution, for extending aid to individuals reduced to indigence before they reach the age of 55, or afflicted with blindness, insanity, or incurable disease.

It is proposed that the Lord Advocate and Solicitor General for Scotland at the time being, and three Ministers or Professors of Edinburgh chosen for life by those Officers, be the Trustees of the Institution. Applications forwarded to Mr. Cheyne, George Street, Edinburgh.

Art. XXIII. *The Artist's Repository;* or Encyclopedia of the Fine Arts; exhibiting the Principles, and explaining the Practice, in all their various Branches. 8vo. Part I. p.p. 160. price 5*s.* sewed. with 29 Plates. C. Taylor, 1808.

THIS well known and esteemed work, which will be found highly serviceable to artists, and deserves a place in the library of every amateur and elegant scholar, is now in a course of republication with *one hundred and fifty* new plates. It will be completed in ten parts, and contain upwards of 300 engravings. It is undoubtedly the most satisfactory and comprehensive work on the subject including an entire course of information on the several branches of the arts. The following is a sketch of the contents; "The Principles of delineating the Human Figure, &c.; the Methods of preparing and using all kinds of Colors; Instructions for painting in Oils, Water Colors, Crayons, Miniature, &c. Engraving, in Strokes, Chalk, Aquatinta, Mezzotinto, on Wood, &c. A Dictionary of the Terms used in the Arts, with their peculiar significations—A History of the Origin and Progress of the Arts—Biographical accounts of the most celebrated Artists—Essays on Sculpture, Perspective, Architecture, Landscape, &c. &c."

ART. XXIV. SELECT LITERARY INFORMATION.

A volume of Critical Notes and Observations, explanatory of the four gospels, and founded on circumstances peculiar to our Saviour and the Evangelists, will shortly be published.

Dr. Glasse is about to publish another edition of the New Testament with Burkitt's Observations, to be comprised in a large octavo volume: containing such parts of the commentary as are most necessary for the explanation of the text, with short Annotations.

Mr. Southey has been employed eight years on a History of Portugal, arranged under three different heads, Portugal, Portuguese Asia, and Brazil. Each part in itself forms a complete whole, and has no other connection than that of relating to the same people. The History of Brazil is the last in chronological order; but as public curiosity is now particularly directed towards that country, the author intends to put it to press immediately.

A History of Portugal, in the Portuguese language, will shortly appear in three small volumes.

Mr. Farmer, of Stow on the Wold, Gloucestershire, is preparing for the press, an Account and Analysis of a Carbonated Chalybeate Spring, which he discovered last year in the adjoining parish of Lower Swell, and over which he has erected a commodious pump room. The peculiarities of this water are said to be, a stronger chalybeate property, and a larger portion of nitrogen gas in solution, than exists in any spring hitherto analysed. It is bright, colourless, and not disagreeable. A wine quart is stated to contain Mur. Lime 0, 5. gr.—Mur. Magnesia, 1.—Sulphat of Lime 1, 5—Sulph. Magnesia 0, 5—Carbon. Lime 1, 25.—Carb. Magnesia 0, 5—*Carb. Iron* 2—Neutral Salts not ascertained 0, 65—Undissolved residue, chiefly silex 0, 1.—Gaseous contents of 100 cubic inches of water, Carbonic acid gas, 10 cub. in. Nitrogen gas. 40 cub. in.—Specific gravity, 1,0025; usual temperature, 52, the adjacent spring-water being 50. The medical properties of the water will be sufficiently obvious.

To be published by subscription (under the direction of his executors,) in six volumes, demy octavo, handsomely printed, on good paper, pr. 2l 14s. to subscribers, in boards, the only complete octavo edition of the works of the Rev. John Newton, late Rector of St Mary Woolnoth, London.

Conditions.—Five volumes are nearly ready for delivery, the far greater part having been printed before the author's death; and the sixth volume, containing posthumous pieces left for publication by the author, will be published in the course of next month. This new volume may be had separately. No money is required on subscribing, but the whole to be paid on delivery of the five volumes. A duodecimo edition, in 12 vols. will soon appear.

The Rev. Mr. Bicheno has in the press a new and enlarged edition of the Signs of the Times, with a second appendix on the present aspect of public affairs, which will be published in the course of the present month.

An Antidote to the Poetical Works of the late Thomas Little, Esq. being an exposure of the sophistry and plagiarism of that publication, is preparing for the press.

In the press, a new edition enlarged, in octavo, of Ludlam's Introduction to the Mathematics, with an appendix, by W. Fever, Superintendant of the Philosophical Institution, Bristol.

Mr. Crabb has in the press a second part of his work, called the Preceptor and his Pupils: in which a comparison is made of the syntax of different languages, and special rules, dialogues, exercises and examinations, are given on the English language.

The History and Antiquities of Cleveland by the Rev, John Graves, is nearly completed at press, and will be ready for publication immediately.

In the course of this Month will be published, in three Volumes, crown 8vo. beautifully printed by Bensley, and embellished by upwards of Forty Portraits of the Persons mentioned in the work, a new edition, revised and corrected, of Memoirs of Count Grammont, by Count A. Hamilton: with Notes and Illustrations.

Mr. Nicholson's New Chemical Dictionary will appear in a very short time, in one large volume, 8vo.

The second volume of the History of Sussex, and the concluding volume of the History of Leicestershire, which were burnt at Mr. Nichols's late fire, are again at press.

In the press, and in a few days will be published, under the Patronage of, and Dedicated to the King, Part I, of the First Volume of a Chronological Series of all the most valuable, scarce, and faithful English Translations, in Poetry and Prose, from the Greek Poets and Prose Authors, (several

never before printed,) with selected and new Notes, entirely English: Corrections, Prefaces, Lives, Maps, and Heads from Antient Statues, Busts, Gems, Medals, and Paintings; Chronological and Mythological Tables, &c. By Francis Lee, A. M. Chaplain in Ordinary to His Royal Highness the Prince of Wales, Member of the Asiatic Society, &c.—The Work is printed in Royal Octavo, on a fine Wove Paper, and with new Types, in double Columns, compressing several Volumes into one. The Works of the different Authors may be had separately, as they are printed; or in Sets, arranged in Chronological Order. This First Part contains a Translation of Hesiod's Works and Days, and Theogony; with Notes, a Preface and Life; illustrated with a Bust, and Chronological and Mythological Tables. The next Work of this Series, speedily to be published in English, is the whole of Pindar's Odes in Celebration of Victors in the Olympic, Pythian, Nemean, and Isthmian Games, not one fourth of which have ever been published. The new Translation by a Person of eminence, illustrated with a Bust, Life, and Notes.

A new edition of the Greek Text of Herodotus, carefully corrected from the edition of Wesseling and Reitz, is now printing at the Clarendon Press, Oxford, and probably will appear early in October next. This will be speedily followed by "Porti Lexicon Ionicum," a work which has long been extremely scarce and expensive; it is intended to be printed uniformly with the Herodotus, and to be adapted to the various editions of that Author.

In the course of this month will be published, a Supplementary volume of *Birds* to Barr's edition of Buffon's Natural History. The proprietors of that work have engaged a literary gentleman to collect all that has been discovered in ornithology of an interesting nature since the death of Buffon, and for that purpose procured the splendid edition of his work, lately published by Sonnini, in 114 volumes. From this has been selected every article of importance, or curiosity from the additions of Sonnini, and J. J. Virey. Several new plates of rare birds will accompany the volume.

In the press, and will be published in the Spring of 1809, elegantly printed in one volume royal quarto, and a few copies in imperial quarto, an Account of the Kingdom of Nypâl; comprising a particular description of its geography and topography. Illustrated with a Map, and embellished with various engravings, from drawings made by A. W. Devis, Esq. This publication is taken, with the permission of the Honourable the Court of Directors of the East India Company, from a memoir of the embassy, deputed in 1793, by the Marquis Cornwallis (then governor-general of British India) to the Court of Câtmondû; written originally by Colonel William Kirkpatrick, the British Envoy on that occasion, and prepared for the press by Lawrence Dundas Campbell, Esq. The above work is printing uniformly with Symes's embassy to Ava, Turner's to Tibet, and Lord Valentia's travels in India (now in the press.) The price of the small paper will not exceed three guineas, and the large four guineas and a half.

An edition of *Musæ Seatonianæ* will appear this month, containing the poems which have obtained the annual prize, founded by Mr. Seaton, at the University of Cambridge, from the first institution of the premium in 1750, to the present time.

Mr. Skurry is printing a volume of Poems on rural and descriptive subjects.

Mr. Mayne, author of the Poem of Glasgow, has in the press the Siller Gun, a poem in four cantos: founded on an ancient custom of shooting for a silver gun, given as a prize to the best marksman among the corporation of Dumfries. The poem will be illustrated by notes and a glossary.

It is intended in the ensuing winter, to commence a Classical Journal, to be continued quarterly, which will contain original Essays, Remarks, and Communications, on subjects of classical literature, in English, Latin, French, and Italian. It will be undertaken by a member of the University of Oxford, and several distinguished Scholars of both Universities have promised their aid and active co-operation.

Mr. Parkes has for some time been engaged in revising the Chemical Catechism, in order to accommodate every part of that work to the new facts lately developed by the highly interesting, and truly important discoveries of Mr. Davy. A new edition [being the third] thus amended, and with other very considerable additions, is in the press, and will be ready for publication in the course of the next week.

Mr. William Chapman, of Newcastle, has in the press and nearly ready for publication, a Treatise on the Progressive Endeavours to improve the Manufacture and Duration of Cordage, with a discussion on the means of causing Ships to ride at anchor with greater safety.

The Rev. Mr. Furness, of Pontefract, is about to publish by subscription, a Treatise

on Land Surveying, for the use of schools, to to be called The Practical Surveyor.

Mr. Allnutt, of Henley, has announced a General History of Inland Navigation of England and Wales, by the various existing Navigable Rivers and Canals; accompanied by Maps of each, with account of the Trade, Profits, Capital, &c. It will be published in twenty-five parts, at 7s. each, and the first part will appear in January next.

ART. XXV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

General View of the Agriculture of the county of Inverness; with Observations on the Means of its Improvement. By. J. Robertson, D. D. 14s.

Observations on the Influence of Soil and Climate upon Wool; from which is deduced a certain and easy method of improving the Quality of English Clothing Wool, and preserving the health of Sheep; with Hints for the Management of Sheep after Shearing: an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged, in different Climates. By Robert Bakewell. With occasional Notes and Remarks, by the Right Hon. Lord Somerville, 8vo. 7s.

BIOGRAPHY.

General Biography; or, Lives of the most eminent Persons, of all Ages, Countries, Conditions, and Professions, arranged according to alphabetical order; composed by J. Aikin, M. D. Rev. Tho. Morgan, and W. Johns- Vol. VII. 4to. 1l. 11s. 6d. This Volume includes the Alphabet, as far as the letter P. The work will be completed in two, or at farthest three volumes more.

Memoirs of the Life and Commercial Connections, public and private, of the late B. Goldsmid, Esq. containing a cursory View of the Jewish Society and Manners; interspersed with interesting Anecdotes of several remarkable Characters. By L. Alexander, in Six Numbers, 1s. each.

A Statement of the Circumstances and Manner of the Death of Mr. Goldsmid, the Evidence of the Witnesses, and the Charge of the Coroner to the Jury, 2s.

The Life of the Right Hon. Francis North, Baron of Guildford, Lord-Keeper of the Great Seal, under King Charles II, and King James II. wherein are inserted the Characters of Sir Matthew Hale, Sir George Jeffries, Sir Leoline Jenkins, Sidney Godolphin, and others, the most eminent Lawyers and Statesmen of that time. By the Hon. Roger North. The second edition, 2 vols. 8vo. 1l. 1s.

BOTANY.

A History of the *Fuci*. By Dawson Turner, A. M. F. R. A. and L. S. &c. No. X. royal 4to. 7s. 6d. to be continued monthly. A few copies infolio, 13s. 6d.

CLASSICAL LITERATURE.

D. Junii Juvenalis Aquinatis Satiræ XVI. ad optimorum Exemplarium Fidem recensitæ, perpetuo Commentario illustratæ, atque Proœmio et Argumentis Instructæ, a Georgio Alex. Ruperti, secundum editionem Gottingensem. Accedit Index copiosissimus, 8vo. 12s.

Eutropii Historiæ Romanæ breviarium; et Sexti Aurelii Victoris de Viris illustribus liber; juxta Editiones Caroli Henrici Tzschucke et Joannis Arritzenii, 12mo. new edit. 2s. bound.

EDUCATION.

Abregé de l'Histoire de France, Faisant Partie de Cours d'Etudes, imprimé par ordre de Louis XVI. A l'usage de l'Ecole Royale Militaire, 12mo. 5s.

Abridgement of Universal History, for the use of young Persons. From the French of Virey, 18mo, half bound, 1s. 6d.

Merchants Accounts: or, Book-keeping, according to the Italian method of Double Entry. By R. Langford, Master of the Academy, Haydon-square, 8vo. bound, 4s. 6d.

A New Method for learning French, adapted particularly to the English Tongue, with two complete sets of Exercises. By J. Guisy, second edit. 3s.

A Short Grammar of the English Language, simplified to the Capacities of Children. By J. Hornsey, 2s.

A Comparative View of the Plans of Education as detailed in the publications of Dr. Bell and Mr. Lancaster. By Joseph Fox, London 1s. 6d.

HISTORY.

The History of the Rise, Progress, and Accomplishment of the Abolition of the Slave Trade. By T. Clarkson, M. A. 2 vols. 8vo. 11. 4s.

The Annual Register; or, a View of the History, Politics, and Literature for the year, 1794.—And also the Volume for 1802, price, each 16s.

The Volumes for 1795 and 1803, are in the press, and will appear early in the Winter.

LAW.

A Catalogue of Modern Law Books, arranged in a perspicuous method, corrected to Hilary Term, 1808. Compiled by W. Reed, Law bookseller, 3s.

A Treatise on the Law of Distresses. By James Bradley, of Lincoln's Inn, 8vo. 7s. 6d.

An Enquiry into the Nature and Value of Leasehold Property, Provisionary Interest in Estates, and Life Annuities. By John Clark, F. R. S. Edin. Land and Tithe Agent, 8vo. 7s.

History of the Penalties against the Irish Catholics, from the Treaty of Limerick to the Union. By Henry Parnell, Esq. M. P. 8vo. 6d.

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Practical Observations on the Errors committed by Generals and Field Officers commanding Armies and Detachments from the year 1743 to the present time. By William Armstrong, Esq. late Adjutant-General to his Majesty's Forces, 7s.

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CORRESPONDENCE.

The communication from "A Friend to Missions," arrived in course. Having maturely considered the measure he recommends, we are of opinion that it would be unsuitable to the plan of our work. We shall probably find occasion to introduce some remarks on the principles maintained in the publication to which he refers, in a mode equally satisfactory and more expedient.

ERRATA.

P. 512, l. 35, *after* Annibal, *dele* [,]
——— l. 42, *dele* [;] *insert* [,]
——— l. 43, *before* other *insert* the.
——— *dele* [,] *insert* [;]
p. 643, l. 2, *for* lead *read* led.
544, l. 21, *before* laws, *insert* the.
563, l. 42, *for* ever, *read* never.
590, l. 33, *for* Bevan, *read* Bevans